NATIVE AMERICAN CHILDREN, YOUTH, AND FAMILIES

Part 2

HEARING

BEFORE THE

SELECT COMMITTEE ON CHILDREN, YOUTH, AND FAMILIES HOUSE OF REPRESENTATIVES

NINETY-NINTH CONGRESS

SECOND SESSION

HEARING HELD IN SACATON, AZ, ON JANUARY 9, 1986

Printed for the use of the
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NATIVE AMERICAN CHILDREN, YOUTH, AND FAMILIES
(Part 2)

THURSDAY, JANUARY 9, 1986

House of Representatives,
Select Committee on Children, Youth, and Families,
Sacaton, AZ.

The committee met, pursuant to notice, at 9:30 a.m., in the Tribal Council Chamber, Gila River Indian Community, Sacaton, AZ, Hon. George Miller presiding.

Members Present. Representatives Miller and Levin.

Staff present. Judy Weiss, professional staff; and Mark Souder, minority staff director.

Chairman Miller. Good morning. The Select Committee on Children, Youth, and Families will come to order. This morning, we will hear witnesses from the Indian tribes in the Phoenix, AZ, area.

The select committee has spent the last several days conducting hearings and site visits among reservation Indians in both the Northwest and in the Southwest. We have been trying to put together an assessment and a status report on Native Americans, and on the status of their families and on the children that live in those families. This is part of a continued effort by the select committee to engage in a national assessment and a status report of American families, and some of the problems that plague them and some of the successes that they have shared.

I am Congressman George Miller, the chairman of the select committee, and I am accompanied this morning by Congressman Sander Levin from Michigan.

The first panel that the select committee will hear from will be made up of Lt. Gov. Tom White from the Gila River Indian Community; and Mona Fernandez, who is the administrative director for the behavioral services, Colorado River Tribe from Arizona; and Phyllis Bigpond, who is the executive director of the Phoenix Indian Center in Phoenix, AZ. If those individuals will come forward to the witness table, we will start to take your testimony.

Your prepared statements will be put in the record in their entirety. Feel free to proceed in the manner in which you are most comfortable. The extent to which you want to summarize or deviate from your testimony, feel free to do so.

It is my understanding that there are other people in the audience who have some written testimony that they would like to share with the committee, that they would like to make part of the record of these hearings. You can do that by giving that testimony to Judy Weiss, staff of the committee. And if you hear something today that you think you would like to comment on, or you think should be explained more fully or differently, please feel free to send comments or prepared statements to the select committee in Washington, DC. It is just the Select Committee on Children, Youth, and Families, Washington, DC. It will find us. We would certainly be interested in that. We will hold the record of this hearing open for a 2 week period of time to allow that to take place.

Sandy, do you have any opening comments?

Mr. LEVIN. No. We are anxious to hear the testimonies.

[Opening remarks of Chairman George Miller follows:]

OPENING REMARKS OF HON. GEORGE MILLER, A REPRESENTATIVE IN CONGRESS FROM THE STATE OF CALIFORNIA AND CHAIRMAN, SELECT COMMITTEE ON CHILDREN, YOUTH, AND FAMILIES

Today's hearing marks a continuation of the House Select Committee on Children, Youth, and Families' effort to investigate current conditions among Native American Families, and their children.

We have already had extensive site visits, as well as a hearing in Seattle, Washington, where we had the opportunity to listen to elders, caregivers, administrators, parents, and children from many tribes.

I'm delighted to continue this investigation today at the Gila River Indian community.

The information we gather from our witnesses this morning, and this afternoon when we visit the Papago reservation, will be very important. It will provide for Congress a badly needed update on the realities of life among Native Americans.

We will learn about major problems such as child abuse and neglect, inadequate juvenile services, alcoholism, and other health issues. We will see how available services and support programs to families and children are unnecessarily interrupted; how tribal control of these programs affects their effectiveness; how traditional practices can be successfully incorporated into many programs; and we will see how the issues affecting urban Indians are linked, in fact, to issues affecting all Native Americans.

Finally, we will try to look underneath the day-to-day symptoms of family disruption to the underlying social and economic conditions which cause them.

Many of the tribal leaders who have been so helpful to us in planning this investigation are meeting in Washington, D.C. and elsewhere this week. However, we are leaving our record open for two weeks to receive any additional testimony they, or others, may wish to submit.

We are building an important record. We are here to learn and to listen, to pay greater attention to the needs of your families and children. I'm looking forward very much to your testimony.

Chairman MILLER. All right. Governor White, we will start with you. Welcome.

STATEMENT OF HON. THOMAS R. WHITE, LIEUTENANT GOVERNOR OF THE GILA RIVER INDIAN COMMUNITY, SACATON, AZ

Mr. WHITE. Thank you. Congressmen Miller and Levin, staff members, and representatives of all of the Indian tribes in attendance today at the meeting, I welcome you to the Gila River Indian Community. I want to thank you for this opportunity to express the views of the Gila River Indian Community, regarding the very important topics within the jurisdication of your select committee.

The Gila River Indian Community is comprised of the Pima and Maricopa Indian Tribes, and we have lived on this land along the Gila River for thousands of years. Our economy in past years, and to a great extent today, is based on agriculture. The Gila River once was a river which flowed throughout the year, and by diverting this surface water, we were able to support ourselves, and were completely self-sufficient. Until the latter part of the 19th century, we engaged in large-scale commerce in the sale of grain, vegetables, and other agricultural products. However, with non-Indian settlement of Arizona, water from the Gila River was diverted for use upstream, and the river ceased to flow, destroying our economy.

Pimas and Maricopas, like all Indian tribes in the State of Arizona, must confront serious health and welfare problems of our children, youth, and families. Like all Indian tribes, we are devoting a substantial portion of our limited tribal revenues to remedy these problems. But these often tragic human problems are of such magnitude that even with Federal assistance, which is continually declining, much more needs to be done.

I am sure that it is obvious to members of this select committee that it is impossible, and even unwise, to consider dealing with child, youth, and family problems separate and apart from each tribe's total social and economic situation. Before even attempting to identify and agree on possible solutions, an understanding of the underlying tribal economic condition must be obtained.

On the Gila River Indian Community, the unemployment rate exceeds 38 percent. Housing is extremely limited, and there is a waiting list for housing which exceeds 500 families. The average family size occupying HUD housing is 4.6 persons. The average level of education attained is completion of grade eight. Pimas and Maricopas have the highest rate of diabetes in the world. This disease usually leads to the end stage renal disease, which results in expensive dialysis treatment, blindness, an increase in heart problems, and amputations. Complicating these problems and impairing the delivery of services, is the lack of a public transportation system. This may seem relatively insignificant, but if tribal members may not easily travel from one end of the reservation to another, a heavy burden is placed on the delivery of health and social services. When you consider that our reservation is fairly large—372,000 acres—the transportation problem is apparent.

All your deep interest in our situations is greatly appreciated and I hope that our concerns will be reflected in legislation which will help us deal with these problems.

I will now provide you with an outline of areas which I think you should be aware of. This listing is provided for your convenience, and in no way is a complete listing of the social problems which confront us. These seem to be the most pressing at this time.

Item 1 would be the Indian Self-Determination Act, which needs to be amended, and the Indian Child Welfare Act, which must be supported by sufficient appropriations.

The avowed purpose of the Indian Self-Determination Act, 25 U.S.C. 450 is to allow Indian tribes to take over functions of the Bureau of Indian Affairs and the Indian Health Service. We strongly support this purpose, because we believe that we can deliver social and health services much more efficiently and effectively than can the Federal Government. For instance, we recently contracted the total social service functions of the Bureau of Indian Affairs, but Federal officials refused to allow us effective control of the program. Recently, under the guide of monitoring, the cost of an unwanted Federal employee was deducted from the administrative costs agreed upon and contained in the contract. This issue is now on administrative appeal within the Department of the Interior. BIA officials in the Phoenix area office continually interfere with individual case decisions. Finally, there is no opportunity to meaningfully negotiate the contract each year, since the BIA merely informs us the amount of money available for the contract on a take-it or leave-it basis.

Despite interference and limited moneys, we are providing tribal members more services, and of higher quality than when the Bureau of Indian Affairs administered the program.

The Indian Child Welfare Act was enacted in 1978. It has resolved the jurisdictional disputes in this area between the States and Indian tribes. That act also authorizes programs, which are designed to assist and strengthen Indian families, but the adequate funds have never been appropriated. For instance, approximately $800,000 was available during the past fiscal year for 14 Indian tribes in Arizona, and this is clearly inadequate.

Item 2 would be the mental health services and treatment that are seriously neglected.

A lack of funds to provide mental health treatment and services has become a major problem area. IHS and the State of Arizona have seriously neglected this problem, and even now refuse to address this situation. IHS does not have any serious intention of providing adequate mental health services for individual Indians requiring services on either a voluntary or involuntary basis.

The tribe has contracted for the service of one psychologist who is providing mental health services to a limited number of clients. For a reservation population of approximately 7,500, the level of services one psychologist can provide is obviously inadequate. To compound this problem, the State of Arizona has denied reservation residents access to the Arizona State Hospital, and Maricopa County has denied access to County Mental Health Services. These funding and jurisdictional gaps must be bridged.

A copy of an article, which appeared in the Arizona Republic on December 29, 1985, which describes this problem, is attached for your information. The article describes the plight of two children caught up in this controversy between the tribe, the State, and the Indian Health Services. We are now attempting to persuade IHS officials to address this problem in a serious manner.

Item No. 3: Child Sexual Abuse. The community was instrumental in closing a gap in criminal jurisdiction, which often allowed tribal members who sexually abused Indian children to escape Federal prosecution. You will find attached an excerpt from the Congressional Record of November 1, 1985, which described this complicated jurisdictional situation. Senator DeConcini introduced Senate bill 1818, which I believe has been enacted into law, amending the Major Crimes Act. This law is effective on Indian reservations, and provides for Federal felony prosecution of sexual child abusers.

Sexual abuse of children is a family problem, not a problem solely of the child or of the adult involved. Sexual abuse occurs on and off the reservation, and counseling and prosecution represent a financial burden which is difficult for the tribe to assume. We need to be in a position to provide necessary resources, services, and treatment. This means making available funds to provide mental health services, counselors, and treatment centers, all to work with the entire family, and even with the extended family.

I believe that the establishment of a Family Resource Center on our reservation, to deliver a comprehensive range of services to families, is a necessity. We need to do everything within the tribe's power to strengthen and preserve families. The Family Resource Center could be the focal point for this effort. For instance, counseling, teaching, sharing of cultural values, and therapy, all would be conducted at such a center. Since Indian reservations often have a high rate of suicides, suicide prevention programs logically would be an important function of this center. The tribe is now in the process of identifying and defining the suicide problem here at Gila River. Once this initial study is completed, we soon should have specific suggestions available.

We do not have sufficient funds to construct or staff this center, but with sharing of costs, a Family Resource Center could become a reality.

The item No. 4 we address is Juvenile Delinquency. A great number of problems fall in this category. However, my specific concern at this time is for these children who have been charged in the children's court of the tribe, and have been found guilty of violating tribal law. Our tribal court is also concerned with status offenders, as well as these children considered to be neglected and dependent. We lack the financial ability to adequately address the needs of children who become involved in the tribe's offender system. Obviously, attention must be given to the status of the child's family and extended family situation. Again, funds to employ people to provide these services are extremely limited.

The tribe is faced with a unique funding problem. We did not have a juvenile rehabilitation and detention center located on the reservation. Since the BIA has law enforcement responsibility, we were able to convince and persuade the Bureau of Indian Affairs to construct such a center. However, the Bureau of Indian Affairs did not request funding for staffing of this center, which may annually cost about $450,000. So, we have a new, completed juvenile rehabilitation and detention center, but its doors are locked, pending funding for staffing. In fiscal year 1986, we understand that approximately $200,000 will be appropriated, but these funds, of course, are not yet available.

If the tribe were able to, we would provide more day support programs for our children. This would mean recreational programs, after school activities, and even employment opportunities. At this point, we are unable to do so.

Item 5, alcohol and drug abuse. Abuse of alcohol and drugs is a problem in every segment of American society. Gila River is no exception. Over 80 percent of the adult cases in the tribal criminal court involve abuse of alcohol. More than 85 percent of the cases handled by our Child Protective Services Program involve abuse of alcohol. During the recent holidays, at least six knife stabbings and one death are directly attributable to alcohol abuse. In most of these situations, children under 18 years of age were involved.

At one point, IHS provided substantial funding for our tribal alcohol and drug abuse program, but this funding has drastically been reduced. More attention needs to be focused on this problem, and certainly more funds need to be allocated to support tribal ADAP efforts.

I thank you for this opportunity to express some of my views of the Gila River Indian Community. And this statement will be supplemented by additional tribal statements, which will be filed for your record.

If I can clarify any issues I have raised, please let me know.

Chairman MILLER. Thank you.

Ms. FERNANDEZ. Mr. Chairman——

[Discussion held off the record.]

Chairman MILLER. Thank you.

[Prepared statement of Hon. Thomas R. White plus the Congressional Record and the news article follow:]

PREPARED STATEMENT OF THOMAS R. WHITE, LIEUTENANT GOVERNOR, GILA RIVER INDIAN COMMUNITY, SACATON, AZ

Congressman Miller, members of the House Select Committee, staff members, and representatives of all Indian Tribes in attendance today at this hearing, I welcome you to the Gila River Indian Reservation. I thank you for this opportunity to express the views of the Gila River Indian Community regarding the very important topics within the jurisdiction of your Select Committee.

The Gila River Indian Community is comprised of the Pima and Maricopa Indian Tribes and we have lived on this land along the Gila River for thousands of years. Our economy in past years and to a great extent today is based on agriculture. The Gila River once was a river which flowed throughout the year and by diverting this surface water, we were able to support ourselves and were completely self-sufficient. Until the latter part of the nineteenth century we engaged in large scale commerce in the sale of grain, vegetables, and other agricultural products. However, with non-Indian settlement of Arizona, water from the Gila River was diverted for use upstream and the river ceased to flow destroying our economy.

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On the Gila River Indian Reservation the unemployment rate exceeds 38%. Housing is extremely limited and there is a waiting list for housing which exceeds 500 families. The average family size occupying HUD houses is 4.6 persons. The average level of education attained is completion of grade eight. Pimas and Maricopas have the highest rate of diabetes in the world. This disease usually leads to end stage renal disease which results in expensive dialysis treatment, blindness, increase in heart problems, and amputations. Complicating these problems and impairing the delivery of services is the lack of a public transportation system. This may seem relatively insignificant, but if tribal members may not easily travel from one end of the Reservation to the other, a heavy burden is placed on the delivery of health and social services. When you consider that our Reservation is fairly large, 372,000 acres, the transportation problem is apparent.

Your deep interest in our situation is greatly appreciated and I hope that our concerns will be reflected in legislation which will help us deal with these problems.

I will now provide you with an outline of areas which I think you should be aware of. This listing is provided for your convenience and in no way is a complete listing of the social problems which confront us. These seem to be the most pressing at this time.

THE INDIAN SELF-DETERMINATION ACT NEEDS TO BE AMENDED AND THE INDIAN CHILD WELFARE ACT MUST BE SUPPORTED BY SUFFICIENT APPROPRIATIONS

The avowed purpose of the Indian Self-Determination Act, 25 U.S.C. §450 et. seq., is to allow Indian Tribes to take over functions of the Bureau of Indian Affairs (BIA) and the Indian Health Service (IHS). We strongly support this purpose because we believe that we can deliver social and health services much more efficiently and effectively than can the federal government. For instance, we recently contracted the total social service function of the BIA, but federal officials refuse to allow us effective control of the program. Recently, under the guide of monitoring, the cost of an unwanted federal employee was deducted from the administrative costs agreed upon and contained in the contract. This issue is now on administrative appeal within the Department of the Interior. BIA officials in the Phoenix Area office continually interfere with individual case decisions. Finally, there is no opportunity to meaningfully negotiate the contract each year since the BIA merely informs us the amount of money available for the contract on a "take it or leave it" basis. Despite interference and limited monies, we are providing Tribal members more services and of a higher quality than when the BIA administered this program.

The Indian Child Welfare Act, 25 U.S.C. §1903 et. seq., was enacted in 1978, 25 U.S.C., and has resolved the jurisdictional disputes in this area between the States and Indian Tribes. The Act also authorized programs which are designed to assist and strengthen Indian families but adequate funds have never been appropriated. For instance, approximately $800,000 was available during the past fiscal year for 14 Indian Tribes in Arizona. This is clearly inadequate.

MENTAL HEALTH SERVICES AND TREATMENT IS SERIOUSLY NEGLECTED

A lack of funds to provide mental health treatment and services has become a major problem area. IHS and the State of Arizona have seriously neglected this problem and even now refuse to address this situation. IHS does not have any serious intention of providing adequate mental health services for individual Indians requiring services on either a voluntary or involuntary basis.

The Tribe has contracted for the services of one psychologist who is providing mental health services to a limited number of clients. For a Reservation population of approximately 7,500, the level of services one psychologist can provide is obviously inadequate. To compound this problem, the State of Arizona has denied Reservation residents access to the Arizona State Hospital and Maricopa County has denied access to County mental health services. These funding and jurisdictional gaps must be bridged.

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CHILD SEXUAL ABUSE

The Community was instrumental in closing a gap in criminal jurisdiction which often allowed tribal members who sexually abused Indian children to escape federal prosecution. You will find attached an excerpt from the Congressional Record of November 1, 1985, which described this complicated jurisdiction situation. Senator DeConcini introduced S. 1818, which I believe has been enacted into law, amending the Major Crimes Act. This law is effective on Indian Reservations and provides for federal felony prosecution of child sexual abusers.

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I believe that establishment of a Family Resources Center on our Reservation to deliver a comprehensive range of services to families is a necessity. We need to do everything within the Tribe's power to strengthen and preserve families. The Family Resources Center could be the focal point for this effort.

For instance, counseling, teaching, sharing of cultural values, and therapy all could be conducted at such a Center. Since Indian Reservations often have a high rate of suicides, suicide prevention programs logically would be an important function of this Center. The Tribe is now in the process of identifying and defining the suicide problem here at Gila River. Once this initial study is completed we soon should have specific suggestions available.

We don't have sufficient funds to construct or staff this Center but with sharing of costs, a Family Resources Center could become a reality.

JUVENILE DELINQUENCY NEEDS ATTENTION

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If the Tribe were able to we would provide more day-support programs for our children. This would mean recreational programs, after-school activities, and even employment opportunities. At this point we are unable to do so.

ALCOHOL AND DRUG ABUSE

Abuse of alcohol and drugs is a problem in every segment of American society. Gila River is no exception. Over 80% of the adult cases in the Tribal Criminal Court involve abuse of alcohol. More than 85% of the cases handled by our Child Protective Service Program involve abuse of alcohol. During the recent holidays at least six knife stabbings and one death are directly attributable to alcohol abuse. In most of these situations children under 18 years of age were involved.

At one point IHS provided substantial funding for our Tribal Alcohol and Drug Abuse Program but this funding has drastically reduced. More attention needs to be focused on this problem and certainly more funds need to be allocated to support Tribal ADAP efforts.

I thank you for this opportunity to express some of the views of the Gila River Indian Community. This Statement will be supplemented by additional Tribal Statements which will be filed for your record. If I can clarify any issues I have raised, please let me know.

[From the Congressional Record, Nov. 1, 1985]

By Mr. DENTON (for himself and Mr. DECONCINI):

S. 1818. A bill to prevent the sexual molestation of children in Indian country; to the Committee on the Judiciary.

PREVENTING THE SEXUAL MOLESTATION OF CHILDREN IN INDIAN COUNTRY

Mr. DENTON. Mr. President, I rise today, along with my distinguished colleague from Arizona, Senator DeConcini, to introduce a bill to prevent the sexual molestation of children in Indian country.

Specifically, the bill is designed to fill a gap in the Major Crimes Act, 18 U.S.C. 1153, with regard to serious sexual conduct directed at children. Currently, section 1153 reaches the crimes of rape, involuntary sodomy, and carnal knowledge of a female under the age of 16, when those crimes are committed by an Indian in Indian country. Although recently amended by Public Law 98-473 to add the offense of involuntary sodomy, the statute still lacks adequate coverage of nonforcible sexual conduct involving children.

Serious offenses that are not covered include various types of sexual contact with male or female children other than carnal knowledge. Many U.S. attorneys have reported a troubling increase in incidents on Indian reservations. Amendment of the Major Crimes Act is necessary to permit effective enforcement, since without the amendment these serious offenses, which nearly all States treat as felonies, are prosecutable only in a tribal court, which may administer punishment only up to 6 months' imprisonment according to 25 U.S.C. 1302(7).

Moreover, amendment of the Major Crimes Act is necessary to increase the protection for children on Indian reservations and to equalize the punishment for such crimes between Indian and non-Indian offenders. A non-Indian who commits the crime of sexual molestation of a minor in Indian country is punishable under the far more stringent provisions of State law, either in State court when the victim is a non-Indian, or in Federal court by assimilation under 18 U.S.C. 1152 when the victim is an Indian.

The bill adds the offense of "felonious sexual molestation of a minor" to section 1153, thus permitting State law to be used in Federal court to prosecute Indian as well as non-Indian sexual molesters of children in Indian country. The description of the offense as "sexual molestation of a minor" is, like the recent addition of "involuntary sodomy," meant to be generic in nature. Thus, it would not matter whether the particular State denominated its offense as "sexual molestation" or by some other title such as "indecent liberties" or "sexual contact" with children.

So long as the State has on its books a felony offense that proscribes the conduct of nonforcible sexual abuse of the person of a minor, also as defined by State law, that offense will be incorporated into section 1153. The offense must, however, be a felony. This qualification ensures that, as with all other offenses in section 1153, only the major varieties of the offense will be subject to Federal jurisdiction, maintaining exclusive tribal jurisdiction over the lesser offenses.

Mr. President, as the U.S. Supreme Court noted in the famous case of New York versus Ferber, "the prevention of sexual exploitation and abuse of children constitutes a Government objective of surpassing importance. It is with that objective in mind that Senator DeConcini and I introduce this bill to prevent the sexual molestation of children in Indian country and to give those children the same protections enjoyed by non-Indian children.

The bill has the strong endorsement by the National Congress of American Indians, as indicated by a resolution adopted at their recent annual meeting. The bill is also endorsed by the Alabama Indian Affairs Commission and the U.S. Department of Justice.

I ask unanimous consent that the text of the bill and the resolution by the National Congress of American Indians be printed in the Record.

There being no objection, the material was ordered to be printed in the Record, as follows:

S. 1818

Be it enacted by the Senate and House of Representatives of the United States of America in Congress assembled. That section 1153 of title 18, United States Code, is amended by inserting "felonious sexual molestation of a minor." after "involuntary sodomy," each place it appears.

RESOLUTION NO T-86-46/H

NATIONAL CONGRESS OF AMERICAN INDIANS

A resolution urging Congress to amend the Major Crimes Act by adding the crime of child sexual molestation.

Whereas, recognition of Child Sexual Abuse Problems on Indians Reservations and Alaskan Natives is an important initial step in facing and taking steps to resolve this pervasive social problem; and

Whereas, Child Sexual Abuse situations disrupt families and causes serious and permanent psychological damage to Indian children; and

Whereas, Tribal Social Services Offices, Tribal Prosecutor's Offices, and the Bureau of Indian Affairs and Tribal Law Enforcement Office, must cooperate to fully prosecute persons committing child sexual abuse crimes on Indian Reservations; and

Whereas, at the present time many Tribes do not have specific Child Molestation laws in their criminal codes and if an Indian is convicted of child sexual molestation, the maximum penalty available in Tribal Courts is six months' incarceration, a five hundred dollar fine, or both; and

Whereas, an Indian committing a child molestation crime which is not considered Rape, Assault with Intent to Commit Rape, or Incest may not be charged with a federal Major Crime pursuant to 18 U.S.C. 1153; and

Whereas, it is necessary and crucial to effective law enforcement on Indian Reservations and to protect the mental health and physical well-being of Indians to have the United States Congress enact into law as part of the Major Crimes Act Molestation law.

Now therefore be it resolved:

1. The National Congress of American Indians hereby urges the United States Congress to enact into law an amendment to the Major Crimes Act, 18 U.S.C. 1153, making child molestation by an Indian to an Indian child occurring on an Indian Reservation, a federal crime justiciable in the federal courts and providing the federal courts the power to punish Indian offenders.
2. The National Congress of American Indians hereby urges the United States Congress to enact into law an amendment to the Indian Civil Rights Act, 25 U.S.C. § 1302(7), enlarging the penalty and punishment power of tribal courts to imprisonment for a term of one year or a fine of $1,000, or both.
3. The National Congress of American Indians hereby authorizes its duly elected officers to take all appropriate steps to urge Indian Tribes, Indian organizations, the Bureau of Indian Affairs, the Department of Justice, and the United States Congress to support amending the Major Crimes Act to include the crime of Child Molestation.

[From the Arizona Republic, Dec. 29, 1985]

INDIANS SUFFERING MENTAL ILLS FACE THREE RED-TAPE TIERS

STATE, COUNTY DENY JURISDICTION; U.S. PROVIDES LIMITED SERVICES

(By Mark Shaffer)

SACATON—They are different, dangerous and have fallen through the cracks in the system.

Mentally ill Indians on reservations who are in need of long-term psychiatric care are facing a bleak present and an ominous future.

On one hand, state and county hospitals will not accept them, saying they don't have jurisdiction. On the other, the federal Indian Health Service provides only short-term care and has no facilities for the worst cases.

Many afflicted Indians are staying at home with relatives ill-equipped to handle them, a situation one official of the Inter-Tribal Council of Arizona calls "a ticking time bomb."

Statistics compiled by the council in a survey of the state's 20 reservations last summer paint a gloomy picture.

Violet Mitchell, a spokesman for the council, said that there are about 400 chronically mentally ill patients on Arizona's reservations and that about 35 need involuntary inpatient psychiatric care.

But little assistance has been forthcoming. Two recent cases involving juveniles on the Gila River Indian Reservation, south of Phoenix, illustrate the problems. The juveniles' names have been changed for this article.

Charles, 14 has been in and out of tribe's juvenile-court system for years, primarily on burglary raps and crimes involving violence.

While in detention, Charles tried to twist a finger off his right hand, Tribal Attorney Rodney Lewis said. The youth was rushed to the emergency room of Phoenix Memorial Hospital, where attendants stitched the finger back together. While in the emergency room, Charles took a scalpel and attacked one of the detention officers. Later, back in detention, Charles pulled out the stitches, and doctors had to amputate the finger. He remains on the reservation without a permanent home.

"We could never get him in the State Hospital because they said he didn't have mental problems, that he was chemically dependent," Lewis said. "But that was just an additional excuse. The county, state and Indian Health Service distort facts because they don't want the responsibility."

Officials at the Arizona State Hospital in Phoenix would not comment on the case.

Deborah began sniffing Liquid Paper at age 9. In the past three years, she has made numerous false reports to the tribal Police Department, has been expelled from school, has run away from home repeatedly and has attempted suicide at a tribal detention facility. Family members said they no longer could care for her.

She bounced in and out of custodial homes and hospitals, finally running away from the Arizona Children's Hospital in Tucson, where she ended up on the roof of a downtown restaurant, according to Deidre Short, tribal supervisor of Child Welfare Services.

"The county was claiming lack of jurisdiction, the State Hospital said she was too young, and IHS was trying to tell us that she needed custodial care only, which they knew was our responsibility," Short said.

After Child Welfare Services relinquished control of Deborah, Child Protective Services on the reservation took over because "no family or custodial service would monitor her," Short said.

Later, the State Hospital finally accepted Deborah.

The position of the state and counties on the matter has evolved out of a U.S. District Court judge's 1977 ruling in South Dakota in the case of *White* v. *Califano*.

Judge Andrew Boque ruled that state and county officials do not have jurisdiction over involuntary commitments by tribal courts of Indians living on reservations.

Arizona officials refused to comment directly on the issue.

"The issue of Indians and mental-health treatment is under study," said Jon Schwartz, an assistant attorney general.

Charles Gatewood, a Maricopa County deputy attorney, said that the county is treating Indians who do not live on reservations but that "we have to be aware of *Califano*."

"Plus, we have no way for the sheriff to pick them up and serve process (on reservations)," Gatewood said.

Lewis responds that reservation Indians have been consistently deemed state residents in court decisions, most notably in the *Harrison* v. *Laveen* case of 1948, which upheld the right of Indians on tribal lands to vote in state elections, and that Indians have equal right to state services.

"The state could do it in one of two ways. They could recognize a tribal-court order or the State Hospital could enter into agreements with the various tribes," Lewis said.

But state, county and tribal officials all feel that the federal government should play a larger role in solving the problem.

In an opinion written by a U.S. Court of Appeals in the *White* v. *Califano* case, it was noted, "The federal defendants (IHS) are free to call themselves 'residual suppliers' if that fits in better with their policy statements, but where the state cannot act, they must."

The IHS has determined that it is responsible for acute mental-health care but that it cannot be the primary provider. It will provide psychiatric care to those who are committed voluntarily and only for up to 10 days at a time.

"We have to rely on contract health facilities like the State Hospital and other state and local resources (for long-term care)," according to John Hubbard, head of the social-service department of the Phoenix area Indian Health Service. "We don't have an inpatient psychiatric-care facility. The closest thing is the Gallup (N.M.) Indian Medical Center, and that's an open unit, not closed. For involuntary committals, you need a closed unit."

Hubbard added, "It would be nice if they (the State Hospital) would give full faith and credit to tribal courts" and accept commitments from them, but the *Califano* case says they don't have to.

"One thing that bothers me is that, sure, we can have all kinds of disagreements among governments, but there are sick people, dangerous people that can threaten the lives of themselves and others out there."

Two other states with Indian reservations have come to grips with the problem.

John Guin, an assistant attorney general in South Dakota, said the state, despite the *Califano* decision, will accept reservation residents committed by tribal courts.

New Mexico does not respect decisions of tribal courts, "but our internal policy is that we will accept Indians from reservations," said Beth Schaefer, an attorney for the state Health and Environment Department.

There have been rare occasions in Arizona when reservation Indians have been committed to the State Hospital. Hubbard said that one resident of the Fort Apache Indian Reservation was committed routinely by a Navajo County Superior Court judge two years ago.

"This may come down to who is going to pick up the tab," Lewis said. "But there are lives at stake here."

STATEMENT OF MONA FERNANDEZ, ADMINISTRATIVE DIRECTOR FOR BEHAVIORAL SERVICES, COLORADO RIVER TRIBES, ARIZONA

Ms. FERNANDEZ. My name is Mona Polacca Fernandez. I have been authorized to present testimony on behalf of the Colorado River Indian Tribes of Parker, AZ.

The Colorado River Indian Tribes is approximately 45 miles long, and 12 miles wide, consisting of 268,694 acres. Over half of the reservation is in LaPaz County, AZ, and the remaining land is located—within the San Bernardino Riverside Counties in California. The Colorado River Indian Tribes is a consolidated nation of four tribes: The Mohave, Chemehuevi, Navajo, and Hopi, which was established through a Relocation Act on March 3, 1895. Tribal enrollment is 2,906, as of June 30, 1985.

The Indian tribes are relatively young. The median age is 22 years old, the child-bearing age group. There are 866 tribal members under the age of 18 living on the reservation, 412 male, 454 female. The need for services for children, youth, and families of our community can be demonstrated by these statistics, and comments presented at this hearing.

The education levels of our community of our population, 10.4 percent have completed grade six, but less than eighth grade. Those that have completed high school, and no further education is 15 percent. The family income under the Federal "low and moderate" levels is 76 percent.

Children placed outside of their natural home due to neglect and family disruption in 1981 was 36. In 1984, it increased to 62. Unduplicated number of children formally before the tribal court in 1981 was 20. Then, in 1984, it increased to 91. Child welfare cases, brought to the attention of the Tribal Social Services in 1981 was 60 cases. In 1984, increased to 152.

The Behavioral Health Services reported these statistics in the past 6 months, unduplicated primary presenting problems: Alcohol misuse, 51; adult-child relationships, 40; depression, 28; marital conflicts, 27; anxiety, 9; and chronic physical illnesses, 8.

The Colorado River Indian Tribal Court reports that for the year 1984, the arrest record for tribal juveniles totaled 122. This represents 36.2 percent of our youth between the ages of 11 to 18 years old.

The Colorado River Indian Tribal students attend public school or off-reservation Bureau of Indian Affairs boarding schools. The Parker School district has one high school and three elementary schools. Tribal students have a difficult time adjusting to public school. In 1984, the dropout rate was 85 percent. Of 56 students beginning in 1979, 8 made it to their senior year.

There appears to be many reasons for the high school drop out rate. Poor relationships within the school community, bicultural conflicts, low self-esteem, poorly developed decisionmaking and problem solving skills.

The Indian boarding school affected the children and families of native people. Many of the common effects are loss of language, cultural identity, alienation between the older and younger generations, severe psychological trauma for a whole generation of young people and their parents. The effects of these experiences are being felt, in terms of social problems: Child abuse and neglect, loss of good parenting skills, alcoholism, and unemployment.

The continuous erosion of cultural and traditional customs and beliefs where conditions led to a loss of self-worth, identity problems and in the extreme, a sense of hopelessness and despair. Depression, divorce, alcoholism, and family violence, and other problems which occur in the general population, are greatly accelerated and further irritated under the conditions found in the reservation setting. Traditionally, the medicine man was the community resource, who would assist in reestablishing harmony within and with the universe, thus relieving the symptoms of a troubled family. His practices were among the first to be outlawed and discounted. Today, there are few practitioners who are effective with those who most identify with tradition. In his place are a number of specialists, who do not work with the whole person in relation to his universe. Those available are those that are far too few, and budgets too small, to minimize any effective impact on problems among the native American children and families.

Considering the severity of these statistics, the limited education levels, the depressed income and presence of crucial domestic problems, the tribal government provides coordinated services for tribal youth, which includes: alcohol and drug prevention; after-school tutoring; juvenile probation; educational counseling; cultural and recreational activities; summer youth employment; Indian Child Welfare Coordinator/Court Liaison services; Indian Child Welfare specialist services; Foster Care placement services; Head Start; and Day Care Services.

The above-stated services are supported by a variety of resources, including tribal revenue funds, Arizona Department of Health Services funds, Indian Education Act title IV funds, law enforcement funds, and Johnson-O'Malley funds. Health care is provided by the U.S. Health Services IHS Hospital, which is located on the reservation.

The approaches that are being used to look at ways that native people can regain their connection with the wisdom which guided their development in the past, while at the same time incorporating the knowledge available through the insights, discoveries, and innovations of modern times. This reconnection with traditional wisdom does not mean going back in time, and living like people did many centuries ago. What we can do is to use that strong foundation for traditional wisdom and values, to look at today's world.

The steady growth of native culture, interrupted by the harmful effects of many of the things that have happened in the last 400 years, can be continued again, by using the principles that guided life for such a long time.

The principles of proper living, as taught through the traditions, respect, kindness, willingness, action, vision, hope, faith, and honesty, to create conditions for native American children, youth and families to practice healthy lifestyles. To have all segments of the community develop an understanding, and becoming knowledgeable of the need. Thereby, the children, youth, and families would understand that the community is the support system.

Your concern and involvement, however, is the crucial element for the protection of our future generations.

I thank you for giving the Colorado River Indian Tribes an opportunity to present our concerns before your committee.

Mr. Chairman, what I have presented here mainly is some of the missions and needs that our community has. And what we have been doing in the past 2 years on our reservation is trying to implement the statement that I just closed with.

Some of the community activities that we have begun to make available to our community are workshops that are geared specifically to the community, having involvement from the total community. That has been suicide intervention and prevention, cross-cultural conflicts resolution, fetal alcohol syndrome workshops, women's support group services, youth and elder conferences, and also teaching the people about what a community-based approach is, for the people to gain an understanding of what the needs of their own community is. That is the approach that we have begun to take.

When I first heard of this hearing, I was asked to present a model of what some of the communities are doing, and this is what our community has been doing in the past 2 years.

It is going to take some time to see what the effect is going to be, but I am really grateful that your committee has a concern for our Indian children, and I thank you for this time.

[Prepared statement of Mona Fernandez follows:]

PREPARED STATEMENT OF MONA FERNANDEZ ON BEHALF OF THE COLORADO RIVER INDIAN TRIBES OF PARKER, AZ

Mr. Chairman and Members of the Committee, my name is Mona Polacca Fernandez. I have the authorization to present testimony on behalf of the Colorado River Indian Tribes of Parker, Arizona.

The Colorado River Indian Tribes reservation is approximately 45 miles long and 12 miles wide, consisting of 268,694 acres. Over half of the reservation is within LaPaz County, Arizona. The remaining land is located within the San Bernadino and Riverside Counties in California. The Colorado River Indian Tribes is a consolidated nation of four tribes; the Mohave, Chemeheuvi, Navajo and Hopi, which was established through a Congressional Act on March 3, 1985. Tribal enrollment is 2906 as of June 30, 1985.

The Colorado River Indian Tribes members are relatively young, the median age is 22 years, the child-bearing age group. There are 866 tribal members under the age of 18 living on the reservation, 412 male and 454 female. The need for services for children, youth and families of our community can be demonstrated by these statistics and comments presented at this hearing.

Percent of Colorado River Indian Tribes population

Education Levels:[1]	
Completed grade 6, but less than grade 8	10.4
Completed high school, no further education	15.0
Family income:	
Annual income— Under Federal "low and moderate" levels ($14,999)	76.0

[1] Source: 1979 CRIT Demographic Study.

[2] Source 1982 CRIT Demographic Study.

	1981	1984
Children placed outside their natural home due to neglect and family disruption	36	62
Unduplicated number of children formally before the tribal court	20	91
Child welfare cases brought to the attention of the tribal social services	60	152

Behavioral Health Services reported these statistics in the past six months, unduplicated Primary Presenting Problems:

Alcohol misuse	51
Adult-child relationships	40
Depression	28
Marital conflicts	27
Anxiety	9
Chronic physical illness	8

The Colorado River Indian Tribal Court reports that for the year 1984, the arrest record for tribal juveniles totaled 122. This represents 36.2% of our youth between the ages of 11 to 18 years old.

Colorado River Indian Tribal students attend public school or off-reservation Bureau of Indian Affairs Boarding Schools. Parker School District has one high school and three elementary schools. Tribal students have a difficult time adjusting to public school. In 1984 the drop-out rate was 85% (of 56 students beginning in 1979, eight (8) made it to their senior year).

There appears to be many reasons for the high school drop-out rate: poor relationships within the school community, bi-cultural conflicts, low self-esteem, poorly developed decision making and problem solving skills.

The Indian boarding school affected the children and families of native people. Many of the common effects are loss of language and cultural identity, alienation between the older and younger generations, severe psychological trauma for a whole generation of young people and their parents. The effects of these experiences are being felt in terms of social problems; child abuse and neglect, loss of good parenting skills, alcoholism and unemployment.

The continuous erosion of cultural and traditional customs and beliefs where conditions lead to a loss of self-worth, identity problems, and in the extreme, a sense of hopelessness and despair. Depression, divorce, alcoholism and family violence and other problems which occur in the general population are greatly accelerated and further irritated under the conditions found in this setting. Traditionally, the medicine man was the community resource who would assist in re-establishing harmony with the universe thus relieving the symptoms of a troubled family. His practices were among the first to be outlawed and discounted. Today there are a few practitioners who are effective with those who most identify with tradition. In his place are a number of specialists who do not work with the whole person in relation to his universe. Those who are available are far too few and budgets too small to minimize any effective impact on problems among the Native American children and families.

Considering the severity of these statistics, the limited education levels, the depressed income and the presence of crucial domestic problems, the Tribal government provides coordinated services for tribal youth which include: Alcohol and Drug Prevention (education and counseling); After School Tutoring; Juvenile Probation; Education Counseling; Cultural and Recreational Activities; Summer Youth Employment; Indian Child Welfare Coordinator/Court Liaison Services; Indian Child Welfare Specialist Services; Foster Care Placement Services; Head Start; and Day Care Services.

The above stated services are supported by a variety of resources including: Tribal revenue funds; Arizona Department of Health Services funds; Indian Education Act Title IV funds; Law Enforcement funds; and Johnson-O'Malley funds.

Health care is provided by the U.S. Health Services Hospital located on the reservation.

The approaches that are being used to look at ways that native people can regain their connection with the wisdom which guided their development in the past, while at the same time incorporating the knowledge available through the insights, discoveries, and innovation of modern times.

This re-connection with traditional wisdom does not mean going back in time and living like people did many centuries ago. What we can do is use that strong foundation of traditional wisdom and values to look at today's world. The steady growth of native culture, interrupted by the harmful effects of many of the things that happened in the last four hundred years, can be continued again, by using the principles that guided life for such a long time.

The principles of proper living as taught through the traditions, respect, kindness, willingness, action, vision, hope, faith, and honesty. To create conditions for Native American children, youth and families to practice healthy lifestyles. To have all segments of the community develop an understanding and becoming knowledgeable of the need. Thereby the children, youth and families would understand that community is the support system.

Your concern and involvement, however is the crucial element for the protection of our future generations. I thank you for giving the Colorado River Indian Tribes an opportunity to present our concerns before your committee.

PREPARED STATEMENT OF THOMAS STEVENS, COLORADO RIVER INDIAN TRIBES

Mr. Chairman and Members of the Committee, my name is Thomas Stevens, a Mohave born in 1909 at a place along the Colorado River in western Arizona. By heredity and clan, I am of the Chieftain lineage, as such, I have been asked to comment on the conditions both past and present which have had an impact on the Mohave people's way of life.

The old people told me of the many changes that were going to come to our people. "You might live long enough to see these changes take place." The old people said our customs and culture would change and may disappear altogether. Our homes will be like white man houses. Our religion will weaken and our language will be forgotten. The foods that our people eat would also change. Hunting of rabbit and quail would cease. No longer would the women maintain the home, gather the mesquite beans to dry and pound for the making of ade to drink and cakes to eat.

The old people said that we would put on the whiteman's clothing thus becoming educated, this has come to pass, but at great cost to our people. There was a time when those of us natives that were sent off to schools, we were severely punished for speaking our native language. Today few if any of our young people can understand or speak our language. They also said that we were not to intermarry for four generations. Whenever this happened, the old people wept. Today our young people don't even know their relatives, now we see our people marrying second generation relatives and we don't even cry anymore."

It is very important for our children to know who they are, and to know their relatives they must understand their relationship to this land, also they must be told of the historically sacred landmarks that surround them. It is imperative that they (the youth) spend time with the elders, because the elders are the ones who can pass on this information to them. I have been asked by many people how did the old people know of these changes that were to come? I asked, and was told that these prophecies came through a dream vision.

I came to this time of much change, I have experienced this vision. I have seen it come to pass. The children, youth and families need to be re-educated on how to live long lengthy lives. I think this is where you white people can help our people to believe in themselves once again by listening to what my relatives have to say here today. I want to thank you for your considerations in behalf of my people. Thank you for the time and effort that you put into this matter. Thank you again.

Chairman **MILLER**. Thank you. Ms. Bigpond.

STATEMENT OF PHYLLIS BIGPOND, EXECUTIVE DIRECTOR, PHOENIX INDIAN CENTER, PHOENIX, AZ

Ms. **BIGPOND**. Congressman Miller and Congressman Levin, Federal policies and programs, such as the Relocation Program and the Vocational Training Act of 1956, had a very significant role in the development of urban Indian populations. In the early days, they were presented as opportunities, but the history has shown that the experience was not all that it was intended to be, and the inadequacies of those programs, early on, have had very long-term effects.

Today, we find it very difficult to get governmental entities—Federal, State, or otherwise, to recognize this population and its uniqueness. I thank you for the opportunity to address the situation.

Arizona does have the third largest off-reservation Indian population in the Nation. This is from the census. And the census also reports 16,292 Indian people in 1980 in Phoenix. However, we always consider that that is an undercount. Maricopa County estimates place the figure at 18,796. Then our own needs assessment estimates set it at 23,000. This allows for a high rate of mobility, because of our proximity to the reservation community, census undercounting of multiple families living in one household, which happens frequently in the city, and the counting of Indian people in other ethnic group categories, because there are many Indian people who have Spanish surnames.

There has been a steady pattern of growth in the urban Indian population; each decade in Phoenix that population has doubled. The makeup of the population is diverse, with many tribes represented, mostly from the Southwest, but also, we see people there from all over the country. About 80 percent are from Southwestern tribes.

I have also attached a copy of our last year's Service Population Profile, for your information and consideration.

Looking at that data, we come up with the following profile: 55 percent of the population is female, many of those are single heads of household; 30 percent are married, half of those have dependents. Of the others who are single, divorced, widowed or separated, 34 percent have dependents. The average number of dependents is 2.5. This is a very young population, with 46 percent less than 25 years old. The average education level is surprisingly the 12th grade. That does not always mean, however, that people are prepared adequately at that level.

The main reason that people are migrating to the cities has to do with the lack of enough job opportunities or educational training programs on the reservation. Most of them come to the city looking for new opportunities. Most of them come with expectations of returning to their home community. There are very few who actually expect that they will stay in the city permanently. Their expectations, generally, are to gain some experience, perhaps some employment, to complete a training program, or educational program, and return to their home community. Many of those people will. A lot more, we are finding, though, however, are staying in the cities for longer and longer periods of times. Recent trends show that the number of people are increasing the stay in the city on a long term basis. Our last needs assessment in 1983 showed that 66 percent had lived in Phoenix at least 5 years, and 35 percent were buying or owned their own homes, which is a sign, I think, of some permanency.

However, many still maintain very close cultural ties with their home communities, with their reservation and the tribes. Tribal identity is very important to Indian people in the city, and members of several Southwestern tribes are still likely to use English as a second language.

The early experience of those who migrate to the cities is very significant to what happens to them eventually, whether they make the adjustment, or whether they do not make the adjustment. New arrivals frequently are totally unprepared for the abrupt change in lifestyle. The support systems that have been available on the reservations, such as the extended family and the traditional coping mechanisms, healing ceremonies, and other familiar community resources, do not exist in the city. Many have come with insufficient resources to meet their basic needs, such as shelter and food. Many do not come with the idea that they are going to have to pay rent deposits, for instance, which could take up their resources very quickly. There are a significant number who are not job-ready. They have not had skills training, they do not have the work experience, or perhaps even the job-seeking know how—that is, how to do a job interview, or maybe to fill out an application or a résumé.

The general community, itself does not always provide a welcoming atmosphere. There are still many myths, stereotypes, and misinformation, which continue to abound. Media attention continues to focus on negative and sensational events. Service providers or employers operate on misinformation or lack cultural sensitivity. There are still many who believe that Indian people who move into the city have access to many of the Federal resources that might have been available on reservations, such as the Bureau of Indian Affairs. But generally, once a person crosses the reservation line, they do not have access to those services anymore.

There are many barriers which must be overcome to make a successful adjustment to the urban experience. Those who are unable to overcome those barriers are among those who are very highly mobile—who may return to their home community as a result of a very negative experience. Or, they may become so frustrated that other dysfunctional behaviors are manifested, such as alcoholism, family disruption, or abuse. For those who are able to survive, there are still barriers to overcome.

The rate of unemployment is very high for the Indian population in the city. There are no Federal measures or State measures which actually distinguish the unemployment of Indian people in the city. So we have developed our own model which excludes those who are not looking for work, who are unemployable or transient. Our own model sets the current rate at 18 percent, over the last 6-month period.

But beyond satisfying those basic survival needs, such as food and shelter, there are many other barriers facing Indian people who are seeking employment. This may include, as I mentioned, the lack of basic job-seeking skills, problems of substance abuse, lack of competitive occupational skills, or employer's prejudices, which reflect negative images of Indians as employees—this is especially true with Indian men—or, transportation.

Another very critical factor, which adds to all of that is the state of Indian education, which has been plagued by high drop out rates, low achievement levels, failure to achieve minimal educational standards, and feelings of social and cultural isolation within school systems. All of this contributes to the continuing unemployment situation which I just described. In the Phoenix Union High School District, the 1983-84 drop out rate was 27 percent among Indian students. The school attendance problems were high. Achievement levels were below State and district norms, and English and math, both basic requirements, were the courses most often failed. Students often have a very difficult time in identifying career goals, and family support for their education goals is often limited or missing. Many of those families are struggling to survive. And these things, perhaps, do not always become the major priority.

There are Indian people who are overcoming the barriers. The numbers are at least 20 percent who have achieved a college or professional education. Although there are more Indian people holding higher level positions, there still is a very insignificant number in skilled, technical, and professional positions. A recent survey that we did, showed that in the major public and private sector employers in Phoenix, there were less than 1 percent of Indian people in middle-management and above positions held by Indian people.

The role of the family is critical. While many in Phoenix have successfully adjusted to the urban environment, and function well, both outside and within the family unit, there are too many others who fall victim to a variety of problems which affect family stability. As a result, the children of these families get a poor start in life, which may have lasting effects.

In the past year, our counseling programs at the center documented 120 families with actual or high at-risk potential for child abuse and neglect. Of this number, 79 percent were single parents, usually female-headed, who were 16 to 21 years of age with 1 to 3 children. A total of 200 children were identified as having been emotionally, physically, and/or sexually abused or chronically neglected. Families with children may also be affected by the clashing values of two cultures. For example, the extended family, which is important to Indian culture, and which still exists, to some extent, on reservations, has had a very important role in the care of children. In the cities, families are left without this resource. They may look to other kinds of alternatives, which are an assimilation of that, but somehow it does not always work out quite the same.

The working parent may be accused of neglect when leaving younger children in the care of older, underage siblings, a practice which might not be uncommon in their home community, but they have the additional support of extended family. In the city, this practice could lead to intervention by Child Protective Services.

In most large urban centers, there are Indian organizations comparable to the Phoenix Indian Center, which have developed in response to the needs of the community. They have taken a variety of forms. However, they do have roles which are similar, which include direct service provision, coordination and referrals to other agencies, advocacy for access to existing services, which has not always been easy for Indian people, advocacy for needed new services, education and the development of culturally relevent programs and services, which is frequently very important for Indian people. When they first come in, there needs to be some degree of comfort, in knowing, or being able to identify with other Indian people. That is a factor which is always present in urban Indian communities.

In our own center, we have a wide variety of services that include employment and training, one of the primary services needed, which includes counseling, urban survival and job-seeking skills. We consider urban survival skills a key to making a successful adjustment for those who have come into the city very unprepared. Also included are off-site training, job development, and placement and support services.

We have an Individual and Family Counseling Program, in which we help families with social problem-solving casework, and emergency assistance. We have an Aging Program. There is getting to be a larger number of older people who are in the city, as a result of that more permanent population.

We have alcohol and mental health counseling. Our Child Welfare Program provides advocacy, home studies, case management, parent aide, foster care placement, Talking Circle, which is a traditional Indian group therapy. And one of the things that we have found is that there is a real need for some of those traditions as a way of coping in the city. While they may not all be specifically related to a particular tribe, we have found that it is a very effective way of dealing with some of the problems, particularly in areas such as alcoholism, or working with parents.

Legal services—we provide legal advice and representation in civil matters, and community education in areas which might lead to legal problems, such as landlord/tenant laws, or consumer laws, which many people have difficulty with.

We have youth services, which provides advocacy, student representation, parent and student training, tutoring, social-cultural activities, and a summer day camp. Unfortunately, our youth activities area is one that we have a very difficult time developing on a permanent basis, because there are few resources for that area.

We are also trying to develop some new opportunities, because we do see that as part of our role, in the area of economic development. So that we address the situation of getting Indian people in higher level positions, we have developed a professional skill technical placement service. We are also doing some small business development training for Indian people, who may be interested in getting into the area of business.

In summary, trends show that the Indian population in Phoenix is increasing and becoming more permanent. It tends to remain, however, a hidden minority. The economic conditions on reservations still make it necessary for Indian people to seek jobs and educational opportunities off the reservation, and this will be a continuing trend. Mobile, diverse in tribal affiliation, with language differences, outnumbered by all other ethnic groups, drawn to the city from mostly rural settings for a variety of reasons, their status as citizens of the city and State still often questioned, Indian people continue to struggle to improve opportunities for themselves and their children.

It is not my intent to paint a totally bleak picture, because I feel hopeful. I feel hopeful that positive growth is possible and is necessary. There are many positive cultural strengths to be regained and used to guide us. When people feel good about themselves, they can be expected to function accordingly. There needs to be more support for building such images. Federal policy should recognize the uniqueness of the urban Indian population. Generally, it is not a culture unto itself; rather, it is an extension of the culture from which they originated. Families in the city are extensions of families on reservations and other Indian communities.

I would like to say further that we work very closely in affiliation with other urban programs throughout the State of Arizona, and that we would like to present in addition to my statement here some additional information, related to the situations in other Indian communities. Because they do vary. In Phoenix, because we have such a diversity of tribal groups, we may function somewhat differently than, say, Flagstaff, where they are bordering on the reservations, and they have some other unique problems. There is also a center in Tucson, and there are some developing in some of the smaller communities, such as Winslow, and some of the other areas, as the Indian population in those communities are also growing.

Thank you.

[Prepared statement of Phyllis Bigpond follows:]

PREPARED STATEMENT OF PHYLLIS J. BIGPOND, EXECUTIVE DIRECTOR, PHOENIX INDIAN CENTER, INC.

Federal policies and programs, such as the relocation program in the late '40s, and the Vocational Training Act of 1956, had a significant role in the development of the urban Indian population. While presented as opportunities, history shows that their experience was far from glowing and the early inadequacies of the programs have had long term effects. Today it is difficult to get governmental entities, federal or otherwise, to recognize the uniqueness of this population and its characteristics. Thank you for this opportunity to address the situation.

Arizona has the third largest off-reservation Indian population in the nation, according to the 1980 Census. The census reported the Indian population in the Phoenix Metropolitan area at 16,292 in 1980. However, 1982 Maricopa County estimates place the figure at 18,796. The Phoenix Indian Center's 1983 Needs Assessment Survey estimates the population at 23,000 which allows for the high rate of mobility, census undercounting of multiple Indian families living in one household, and counting of Indian people in other ethnic group categories.

There has been a steady pattern of urban Indian population growth; each decade the Indian population in the Phoenix area has doubled. The makeup of the population is diverse, with many tribes represented. About 80% are from Southwestern tribes, according to Phoenix Indian Center estimates. A copy of our Service Population Profile for the period July 1, 1984 - June 30, 1985 is attached, which we consider to be a fairly accurate indicator of the characteristics of the total Indian population in the Phoenix Metropolitan area. This data provides the following profile: 55% of the population is female, many of whom are single heads of household; 30% are married, half of whom have dependents; of the others, single, divorced, widowed, or separated, 34% have dependents; the average number of dependents is 2.5; the population is young, with 46% less than 25 years old; and the average education level is the 12th grade.

The lack of enough job opportunities, and/or educational and training facilities on reservations are the major reasons that Indian people migrate to the cities. Most have come looking for new opportunities. Few come with expectations of making the city their permanent home. Their expectations generally are to gain employment experience or complete training or an educational program and return to their home communities. Recent trends show, however, that the number of Indian people living in Phoenix on a long term basis is increasing. The Center's 1983 Needs Assessment showed that 66% had lived in Phoenix five years or more and 35% were buying or owned their own homes. Still, most maintain close ties with their home reservations and cultural backgrounds. Tribal identity is important and members of several Southwestern tribes are likely to use English as a second language.

The early experience of those who migrate to the city is very significant to their eventual adjustment or lack of adjustment. New arrivals frequently are totally unprepared for the abrupt change in lifestyle. Support systems available on the reservation, such the extended family, traditional coping mechanisms, healing ceremonies, and other familiar community resources, do not exist. Many have come with insufficient resources to meet their basic needs, such as shelter and food. A significant number are not job-ready, lack skills, work experience, or job-seeking knowhow. The general community itself does not always provide a welcoming atmosphere. Myths, stereotypes and misinformation continue to abound. Media attention continues to focus on negative and sensational events. Service providers or employers operate on misinformation or lack cultural sensitivity. There are many barriers which must overcome to make a successful adjustment to the urban experience. Those who are unable to overcome the barriers are generally among that highly mobile group who return to their home community or become so frustrated that other dysfunctional behaviors are manifested, such as alcoholism, family disruption, or abuse. For those who are better able to survive, there are still barriers to overcome.

The rate of unemployment is high for the Indian population. Because no Federal or State measures of unemployment distinguish the urban Indian population, the Center developed its own model which excludes those who are not looking for work, unemployable people, and transients. According to the Phoenix Indian Center's unemployment model, the current rate is 18%. Beyond satisfying basic survival needs, barriers facing Indian people seeking employment may include the following:

Lack of basic job seeking skills, such as interviewing, resume development, etc.;

Problems of substance abuse;

Lack of competitive occupational skills;

Employer's prejudices, which reflect negative images of Indians as employees, especially Indian men; and

Transportation.

Another critical factor is the state of Indian education, which has been plagued by high drop-out rates, low achievement levels, failure to achieve minimal educational standards, and feelings of social and cultural isolation within school systems. All this contributes to the unemployment situation previously described and is a continuing problem. In the Phoenix Union High School District, the 1983–84 dropout rate was 27% among Indian students. School attendance problems were high; achievement levels were below state and district norms; and English and Math, both basic requirements, were the courses most often failed. Students often have a difficult time identifying career goals, and family support for education goals is often limited or missing.

The number of Indian people who have successfully overcome these barriers is increasing. At least 20% have achieved a college or professional education. Although there are more Indian people holding higher level positions, there is still an insignificant number of Indian people in skilled, technical and professional positions. In a recent survey of major public and private sector employers in Phoenix, the Center found that less than 1% of positions in middle management and above are held by Indian people.

The role of the family is critical. While many in Phoenix have successfully adjusted to the urban environment and function well both outside and within the family unit, too many others fall victim to a variety of problems which affect family stability. As a result, the children of these families get a poor start in life which may have lasting effects. In the past year, counseling programs of the Center have documented 120 families with actual or high at-risk potential for child abuse/neglect. Of this number, 79% were single parents, usually female-headed, 16–21 years of age with one to three children. A total of 200 children were identified as having been emotionally, physically, and/or sexually abused, or chronically neglected. Families with children may also be affected by the clashing values of two cultures. For example, the extended family has had an important role in child rearing. Left without this resource in the city, parents develop alternatives which may not be acceptable. A working parent may be accused of neglect when leaving younger children in the care of older, underage siblings, a practice not uncommon on the reservation, but usually with support of the extended family. In the city, this practice could lead to intervention by Child Protective Services.

In most large urban centers, there are Indian organizations comparable to the Phoenix Indian Center which have developed programs in response to identified needs of the Indian community. These Centers have varied roles in the community, including (1) direct service provision, (2) coordination and referral to other agencies, (3) advocacy for access to existing services, (4) advocacy for needed services, (5) education, and (6) culturally relevant programs and services.

The Phoenix Indian Center currently has an array of services as follows:

Employment and Training—counseling, urban survival and job-seeking skills training, off-site training, job development and placement, and support services.

Individual and Family Counseling—social problem solving casework, emergency assistance.

Aging & Behavioral Services—alcohol and mental health counseling, senior citizens center.

Child Welfare—advocacy, home studies, case management, parent aide, foster care placement, Talking Circle-traditional Indian group therapy.

Legal Services—legal advice and representation in civil matters, community education.

Youth Services—advocacy, student representation, parent and student training, tutoring, social-cultural activities, and a summer day camp.

Economic Development—professional, skilled technical placement services, small business development training.

In summary, trends show that the Indian population in Phoenix is increasing and becoming more permanent, but urban Indians remain a hidden minority. Economic conditions on reservations still make it necessary for Indian people to seek jobs and educational opportunities off-reservation, and this will be a continuing trend. Mobile, diverse in tribal affiliation, with language differences, outnumbered by other ethnic groups, drawn to the city from mostly rural settings for a variety of reasons, their status as citizens of the city and state still often questioned, Indian people continue the struggle to improve opportunities for themselves and their children.

It has not been my intent to paint a totally bleak picture, because I feel hopeful that positive growth is necessary and possible. There are positive cultural strengths to be regained and used to guide us. When people feel good about themselves, they can be expected to function accordingly. There needs to be more support for building such images. Federal policy should recognize the uniqueness of the urban Indian population. Generally, it is not a culture unto itself, rather it is an extension of the culture from which they originated. Families in the city are extensions of families on reservations and other Indian communities.

SERVICE POPULATION PROFILE—FOR PHOENIX INDIAN CENTER

Period: July 1, 1984–June 30, 1985

	Percent
Sex:	
Males	45
Females	55
Marital status:	
Married	30
Single	54
Divorced	9
Widow	1
Separated	6
With dependents:	
Married	49
Single	23
Divorced	38
Widow	44
Separated	43
Age:	
17 and under	2
18–25	44
26–44	47
45–55	4
56 and up	3
Tribal affiliation:	
Navajo	49
Pima	10
Apache	6
Papago	5
Hopi	6
Sioux	3
Yaqui	1
Other	20

Single parent families

Male	26
Female	74
Average dependents per family	2.50

Average education level

	Grade
Male	12
Female	12

Yearly income

	Percent
$6,000 and under	79
$6,001 to $12,000	15
$12,000 and up	6

Client makeup

	Number
Employment services, alcohol treatment, individual family services	1,944
Dependents	690
Urban Indian Law Project	698
Mental health	374
Senior Citizens	137
Youth activities	257
Talking circle	862
Total	4,962

Chairman MILLER. Thank you. It is not your testimony—at least as I understand what you are saying—that the migration of the Indian population from the reservation to the city, in and of itself, is bad? There are some very logical reasons why young people might make the decision to go there, in terms of employment and other opportunities that might possibly be there. But it seems to me what you are suggesting is that in terms of their skills or educational attainment, or youth, that these are more the problems. It is not the migration, in and of itself that is the problem. Is that a fair statement of what you are suggesting to the committee?

Ms. BIGPOND. It is not—no. The migration itself is not the problem. That will continue to happen. The job opportunities are there, educational opportunities are there. However, there are probably many Indian people who would prefer to stay in their home communities on the reservation, and many who will return to that. They may need to come to the cities to get some experience and training. But the reservation communities also need people who have those skills.

Chairman MILLER. I understand that. But I spent a day at the Yakima Reservation. They have in excess of some 300 young people in the various institutions of higher education around the State of Washington, and around the country. They made it very clear that if all 300 of those people came back to the reservation, they could not put them all to work, with whatever skills they brought back, even though in some cases they may greatly need those skills. As a result, some of those young people will have to live and work in Seattle, or the city of Yakima. They hope to be able to make the reservation a continued cultural attraction. And for those people that do have the resources that they can use, they hope they will return to give that talent back to the tribe.

And so, I worry sometimes that a picture is painted of the migration of members of Indian tribes to cities for a period of time, as a betrayal, or bad, and is something that should concern us. I think it should concern us when we see people with no education, no skills, no ability, going to the city, out of desperation, with no resources in the city to receive them and to help them. That is a great concern to me. But for someone to go there to get an education, or to take advantage of an opportunity for job training is also a very logical decision. Especially in the case of some of the reservations that I visited earlier in the week, where 85 percent of the people on the reservation are unemployed. There are no opportunities for career employment on those reservations, and there is not likely to be in the foreseeable future. Now, there are other questions of importance here in terms of economic development. But I just wanted to make sure that I understood what you were saying.

Please feel free to correct me if I am wrong, here.

Ms. BIGPOND. Well, in my mind, I think that there needs to be options and choices, and that Indian people need to be able to make some of those options and choices. Frequently the migration has happened as a result of not having opportunities on reservations. There are those who are coming to the city who are going to choose to stay here, because they decide that this is a good experience for them. That is fine. We are not in the business of trying to make that decision for them, and say "you should stay in the city." If there are opportunities on the reservation, then that is where they should be. I can agree that migration, in itself, is not the problem. It is the preparation for migration, I think, and what happens to them once they get there that is the major problem.

Chairman MILLER. Let me ask a question of all three of you, please be candid, and tell us what is on your mind.

After spending several days on various reservations in the West, two things seemed to come across. First, that you have tribes that are deeply concerned about the erosion of the family, about the future of their children, and have translated that concern into a rather sophisticated social services delivery system. This is not the case on every reservation, but in many instances they have tried to deal with mental health problems, with out-of-home placement, with juvenile justice problems. But second, as sophisticated as the system is, it clearly appears to be inadequate and underfunded, and unable to meet the demands that the community places on that system. They are simply not able to deal with all of the families that are in crises, the children at risk, and the problems that the tribe confronts because of the economic situation within the reservation, and other problems that occur.

Ms. Fernandez, you said your goal was to help create conditions for native American children, youth, and families to practice a healthy lifestyle, and that that purpose and those principles are imbedded in the culture of your tribe, and I suspect, other tribes.

The question really is, is that possible under current conditions? And I, again, want to state that Congressman Levin and I and the committee, have seen time and again, tribes that are making an incredible effort. They are simply overwhelmed, and after making this effort for a period of years, the statistics would still shock any person of any sensitivity, in terms of the number of children that are being consumed by poverty, by alcoholism, by drug abuse, and families that are being consumed by just simply the inadequate resources to support its members. I think we need a realistic assessment of whether, if you continue doing everything you are doing today, with the resources that are currently available, whether, in fact, you really do believe that you can dramatically increase the opportunities for success, and for healthy families on those reservations.

Ms. Fernandez, or Ms. Bigpond, or Governor White?

Ms. FERNANDEZ. Well, I do believe that it is possible. I believe that it is possible to create conditions—these conditions by programs that are presently existing, by coordinating what they are doing with one another. By what was stated by Ms. Bigpond, the process of a talking circle. It is a process of people who sit down and listen to one another, and they have that opportunity to practice these traditions that I mentioned: to listen, to have respect, to take action, to have a vision. They have that opportunity. And many of the Indian communities are beginning to use this talking circle approach, to getting people to sit down and to take a look at themselves, and what kind of visions they have for their own families and for their people. I believe it is possible.

The programs, such as WIC, such as the Early Development—Early Child Development Programs that some of the reservations have—they are beginning to work with young mothers of childbearing age, and helping them to become aware of their responsibility as parents. So, I believe it is possible that this cycle of the cultural erosion—I believe it is possible to make a change there.

Chairman MILLER. You can do that with the current resources?

Ms. FERNANDEZ. No. It is very limited, of course. It is very limited, but—it is a beginning. It has been many years that our people have been suffering, and it is beginning to make a change, through the resources that are now available, and also through some of the—as was stated earlier—through the Indian Child Welfare Act, through the Indian Health Care Improvement Act. We have seen some programs that have been developing and helping our Indian people begin to become educated, so that they could educate their community. Because, as was stated before, it is very important to have a program that is culturally relevant to the people that live in that community. Those people have to have an opportunity to have a voice in how those programs are going to be delivered—how those services are going to be delivered to them. Each community has their own specific needs. Each tribe has their own specific needs.

Chairman MILLER. Ms. Bigpond.

Ms. BIGPOND. I think she made a couple of very key points. One is that whatever the community is, they have to have a very strong voice in determining how to address those needs. I do believe that communities have to assume responsibility for making many of those decisions. I do not believe that there are enough resources. We hear all the time that we do not have enough to do this or that—either money or manpower, people, or whatever it takes to carry something out.

Programs we have developed have developed on the basis of what resources we were able to put together. In the city, we put together everything that we can, because we do not have the same kind of status as tribes, and we are always looking for other resources. We feel very strongly that one of the areas that we are not addressing very well, because we do not have the kind of resources we need, relates to children and youth. We keep scraping to try to put together programs, because we do see situations occurring now that we have not seen in the past, child abuse and neglect, for instance. Neglect has been a problem, a continuing problem over the years. Abuse, however, is something that had not been highly identified in the past, and we are now beginning to see that in the city. We have documented cases of abuse, and it is growing. That is of great concern to us.

We do not have enough money to address that. We just very recently tried to develop a project which—we said we need this much money for it, and the funding source said "we have got this much, we will give you this." It was not enough. We are continually scraping to put those resources together.

It is important that we, ourselves, take some of the responsibility and the resources, and develop programs.

I do feel that we are making some difference. I do see people who are making those adjustments. I think it is important for us to be working together. One of the things——

Chairman **Miller**. There is no question that there are people who are making a difference. I have met all week with people who are making a difference. But at the end of the year, they'd seen 10 percent of the families that were in crises, and the other 90 percent of the families that were in crises were left to hang out, and do the best they can. It simply was not there. This is not a question of passing judgment on the system, because I was pleasantly surprised at the degree of development of the social service delivery system, within the reservation. But, I was overwhelmed by the numbers of people who needed help, who simply were not getting it, and had no prospect of getting it, any time in the near future.

One of the things I have learned being chairman of this committee, is that when you are 2 years old, 6 months is a long time. It may not be a very long time when you are 70 years old, but it is a real long time when you are 2 years old, because it is a quarter of your life.

I saw an awful lot of children who had no prospect of receiving the services they needed within the next quarter of their life. That is what worries me.

I have got to tell you that these hearings have encouraged me, seeing what is available within the tribes, in terms of dealing with these problems, but I am really discouraged about the prospect of delivering services to all of the people that are in need. This shortfall exists in other areas, and in the county that I represent, which is a wealthy suburban county. We do not meet all of the needs of the people there, some of whom are in desperate crises.

But these statistics that you just cited to us, and that Mrs. Fernandez has cited, and that Lieutenant Governor White has cited to us, really are frightening. And one of the things I thought I was hearing when I was in Seattle was that a number of tribes were starting to panic about the loss of this young generation, that they were going to lose these kids to most of the social evils that concern all of us as parents. But they saw the potential that this generation would not carry on the culture, and that this generation would simply, basically cease to function, if they could not get to them in greater numbers, and with more comprehensive services.

That sounds a lot like a three-alarm fire. That is what worries me. It is not the question that there are not people that are trying to make a difference. We traveled all day, yesterday, with people who have committed their entire life to making a difference for other members of their tribe, and are some of the most exciting people that I have met. But I am really terrified about their ability to reach enough people.

Ms. BIGPOND. Well, there is no question about that. I would agree with you, fully.

Chairman MILLER. Well, I just wanted to——

Ms. BIGPOND. We have not——

Chairman MILLER. One of the things Congressman Levin and I believe, the reason we're here, is to do a real assessment. My assessment, at this point, is that any notion that the Federal Government is contributing enough, whether it comes from the BIA, or any other source, in terms of targeting resources on the population in trouble on Indian reservations is false. There is no evidence that that is true when you visit reservations, and you see the numbers of people who are in desperate straits. Most of them are very young children. They did not pick to be born into those families. They were born into those families, and they arrived with an awful lot of trouble already preexisting. That is what I find so frightening. But it is not to suggest that there are not people trying.

Governor White.

Mr. WHITE. I would just like to comment, that I think for a number of years, the Bureau of Indian Affairs and Indian Health Services have acted in a paternalistic manner, and apparent from that——

Chairman MILLER. If they were all our parents, I tell you, I think none of us would grow up.

Mr. WHITE. Well, a lot of community members have learned to rely and be dependent on the Federal Government for a number of years. I remember when I went to school, I had to go to school to learn English. Now we send our kids to school, and they try to indoctrinate the Pima language. So there is that existence that we have lost some of that culture. We are beginning to lose it, through our language. One of the things that has derived from it, is mostly from the education of the parents.

At this time, as I have stressed, within the housing areas, there may be three generations of families living within one household. That is very unbecoming to the outside world.

People are reluctant to go off reservation for employment, because they have never been stressed the idea, or given the opportunity to be aware of what the job interview is, and orientated in that manner.

The educational systems, the drop out rates that you have heard, are that at one point we had a 55-percent rate. This was within our surrounding schools, and we are right in the middle of a metropolis, and it is expanding. I think our next best efforts would be made to conduct ourselves to off reservations and applying to those areas of development.

But, again, it goes back to parents. I think the council at one time, maybe 7 or 8 years ago, stressed a point that parents should be taught how to be parents. And with developmental programs, such as social services, and other areas of educational needs, we tried to go into that area. And I think that we have surfaced some of these problems at the present. But again, you know, inadequate funding makes it impossible for some of these things to be taking place. A resource center would be one of the basic things that would be a starting point within any Indian community.

My belief that the resources that we have right here, they are adequate to do the job. But again, take 3 or 4 years ago when we had adequate funding within all services and programs of education, before the reduction started. I think that we were meeting the needs, and that sometimes we were also administratively heavy. At this point, I could see that parents are still dependent on the Federal Government. But again, where is that dollar? Where is that dollar point that goes to the funding or goes to the services, that goes to the projects in Indian communities?

It is all grown into an administrative function. Once your appropriations leaves Congress, it goes to a department, it goes to an area office, it goes to an agency, and what is left for the tribe, once it gets down here? It is basically what I remarked in my statement on Social Services. You are given a dollar figure to do what you can with, after 90 percent of it is gone up in administrative costs, up and down the line. I think there has to be some address to reductions in either Bureau of Indian Affairs or the Indian Health Services.

So, the other tribes, and also the urban Indians could share within the funding possibilities and services to be provided.

Chairman MILLER. Thank you.

Mr. LEVIN. Your question, I think, is so germane that I am not sure that I should ask anything further at this point. But let me try.

I think the question really is that would more of the same really work? And I have only been on the trail, now, this is my second day. I come from Michigan. I have traveled more outside of the country than I have within Arizona. I do not pretend to be very knowledgeable, but the question that the chairman has asked jumps out at every stop, it seems to me. Will more of the same really work? Is the structure such that it will allow enough progress—the structure of relationships?

The testimony of the three of you refers, in each case, to more resources. But here is my fear. Washington is saying there is not very much in Washington. I think this is the dilemma that everybody faces. We are going to have to cut programs. So, to the extent that the plea is for more Federal resources, it is going against a lot of the currents, and bumps up against a $200 billion a year deficit.

Well, Washington is saying "let the States do more." But, as the testimony—Lieutenant Governor White's testimony, and others, has made so clear, the States, when it comes to mental health problems on reservations, says, "that is not our responsibility." Apparently, that is what they are saying. That—and I am not trying to comment too much, because I do not know enough. And I hesitate, anyway. We are talking about relationships that go back long ago, right? And I am not one to say let's comment on them lightly. There is a lot of history in the response of the State.

In Michigan, we cannot say that. If there is a mental health problem anywhere, the State cannot say, well, they cannot point to any statute or treaty, or whatever. It has the responsibility. Well, so the State and the Federal Government are saying, let it be done within the community. That strikes some resonant notes among people like us, because we do believe in initiative and self-help, and in cultural sensitivity, and community involvement, and community participation, and the importance of cultural tradition. Very much so.

But my reaction—again, I am just a 1-day expert. That means I do not know very much—is that that is a dodge, to some extent, to just say "leave it to the community." Because, if that is the sole answer, I think it is not going to be very—it is not going to be good enough. I think what sparks the chairman's question, and mine—the two of us were talking, just before the hearing, about the need for comprehensiveness. It is hard to attack these problems, just by one or another. If people are trying, and their efforts are so admirable—but then we bump into these statistics, and they are terribly sobering. In Ms. Fernandez' testimony, the increase in the number of children placed from 36 to 62 in 3 years, and the number of children before the tribal court, and the number of child welfare cases brought to the attention of the Social Services Department, they have just skyrocketed in 3 years. I think that forces all of us to ask this very question that the chairman posed. Is there something that has to be done, beyond the intensification of what we are now doing?

I am an optimist, but I think it is folly to use optimism to obscure the basic questions. You end up with pessimists that way. Your responses are helpful, but I think that this select committee needs to discharge its responsibility to keep asking that difficult question.

Under present circumstances, will more of the same really work, when it is so difficult to just maintain the status quo, for example, in terms of Federal resources? So, I have not, I guess, asked a question, but reasked the one of the chairman. I think your testimony is so striking that it raises these basic questions. Do you have any comment, further? Perhaps not.

Ms. BIGPOND. Well, you have presented the dilemma that we are dealing with. We recognize some of those things. In terms of what you might expect in the future causes us to look at all of the other resources that are possible, and the kind of relationship that we are dealing with is a very different kind of situation than the tribes. So, we do deal more with the State or the city, and those kinds of entities. We have a different relationship with them.

Mr. LEVIN. But you rely, substantially on Federal resources, right? I mean, you mentioned legal services, job training. The proposal has been, for example, to eliminate the Job Corps.

Ms. BIGPOND. A very significant amount of our resources are Federal, yes, which has been very important. We utilize all other levels to the extent possible. Most of them do not recognize the urban Indian population as a unique population, so we have to work within those systems, in order to bring those resources to our community.

Chairman MILLER. Thank you. Lieutenant Governor White, on page 3 of your statement, you say that the tribe recently contracted with the BIA to do all the social service functions and how the federal officials refuse to allow you effective control of the program. And recently, under the guide of monitoring costs an unwanted Federal employee was deducted from the administrative costs agreed upon, and contained in the contract. Could you tell me exactly what happened there?

Mr. WHITE. I would like to have my tribal attorney respond to that. Rodney?

Chairman MILLER. Could you just come over here?

Mr. RODNEY LEWIS. I think the situation reflects the gradual changeover which is occurring in the Country, not only on the Gila River Indian Reservation, but throughout the United States. And that is the fact—it is a fact that the Bureau of Indian Affairs is slowly, but surely, because of the Indian Self-Determination Act, relinquishing its authority and control and jurisdiction of Indian reservations. In many parts of the Country, I am sure that this whole process is going easily. In other parts of the Country, it is not.

On this particular reservation, as far as the Social Service function was concerned, it is a little difficult for the Bureau of Indian Affairs to relinquish control of that particular function. It is a fairly large function of the Bureau. It is something which allows them to maintain some supervision over what happens on the reservation. So, what happened, when the tribe contracted for the entire social services program, they had an extra employee, with no place to go. And so, this employee was retained here, to monitor the program when the tribe took it over. This meant a substantial salary. In fact, we have $25,000 at stake—as does the Papago Reservation, south of us, and I am sure their representatives will testify to that, too. They have a case on appeal within the administrative procedures of the Interior Department. I think theirs was something like $35,000. Here, what happened, as far as the tribe is concerned, the monitoring function which was not needed at all. This could have been done by a course of checking the files, on-site visits from time to time, as the Bureau does, to monitor their contract. We have no opposition to monitoring the contract. All we are concerned about is why should they deduct the cost of a Federal employee, and other benefits, simply because they could not find a place for this extra social services worker?

Well, that is on appeal, and we think we are going to win that case. But I think I would like to take this opportunity, just to expand further on the question——

Chairman MILLER. What is the size of the contract?

Mr. RODNEY LEWIS. The total size of the contract? The administrative cost was, I think, something like $150,000. But that is simply the cost that we have to run the program.

Chairman MILLER. But you are administering what size programs?

Mr. RODNEY LEWIS. I am not sure exactly the total of those programs——

Chairman MILLER. You can give it to us later.

[Discussion held off the record.]

Mr. RODNEY LEWIS. $2.3 million. That includes general assistance——

Chairman MILLER. I wonder if we assign a full-time monitor to every $2.3 million in the Pentagon?

Mr. RODNEY LEWIS. We very probably do.

Chairman MILLER. I do not think we do. You are getting very special treatment. I am not sure it is a very good use of funds. What you are suggesting is that during this period of withdrawal and transition, and the growth and the self-determination of all of these different programs, that there is an effort to keep the Bureau of Indian Affairs alive by charging those costs against the contract, even though that may be more intensive, or more excessive than would be necessary. Because, I assume the terms and the conditions of the contracts spell out your obligations, and if you do not meet your obligations, they have a right to come back against you in the ensuing fiscal year, when you want to renew the contract. Is that correct?

Mr. RODNEY LEWIS. Exactly. And we have audits all the time. Auditors come down and——

Chairman MILLER. You get auditors, too. I see.

Mr. RODNEY LEWIS. Absolutely. Any time you get Federal money, they take over a room, they take over our files, and run through the entire program, not only for the costs of the program expended, but also for whether or not we are properly performing the functions. Of course, the functions and standards set by the BIA are fairly low, so there is absolutely no problem in attaining those kinds of performance standards.

Chairman MILLER. What is the administrative cost of this contract?

[Discussion held off the record.]

Mr. RODNEY LEWIS. I think one other point I would like to make is what looks like throwing a lot of good money after bad in the child welfare situation, or the social services situation. I think you have to recognize, first of all, that at least here, as far as Gila River is concerned, and probably a lot of other tribes in Arizona, is that with the Federal Government's assistance and cooperation, economies on reservations were simply destroyed. This case took place 100 years ago, and now you are coming back to us and saying—what it appears to me is that—why aren't you doing better? You just eliminated the economy, or the agricultural base, which is a basic economic base for the community, and 100 years later, you come back and say why haven't you actually brought things up to standard.

The other thing, too, is the continual difficulties we have with the State of Arizona. I think it is very clear that in the past there is a lot of racial discrimination, as far as Indians are concerned, which, in these days, its economic discrimination. We are in court, at this point, attempting to get a fair amount of water, which will provide a substantial amount of employment through the agricultural—through our agricultural enterprises. And we have been prevented from doing this. So, it is difficult, I think, for us, or for me, to understand why the implication here is that why aren't you doing better? Why haven't you eradicated poverty? Why are not the social conditions of Gila River like those in the greater Phoenix area?

The other thing, too, is that we must have the opportunity to develop ourselves economically. Acts, like the Tribal Governmental Tax Status Act, enacted back in 1983 by Congress, is the kind of legislation which is very helpful to us, and to other Indian tribes. It places us on the same par as State governments. One good example is if we borrow money, as does a State, a bank does not have to pay income tax on the amount of interest we pay on that, and that is a substantial savings to us, as it is to all the other local governmental entities who are forced to borrow money. That kind of legislation is a kind of, I think, direction you ought to think about. Congressman John McCain's recent bill will help economic activity on a reservation.

But, I think the final point I would like to make is that at Gila River, we are in the changeover. We recently assumed—the Social Services Program that the Lieutenant Governor mentioned took place only 2 years ago.

We are now just beginning to take over the functions of the BIA and run these programs in a much more efficient and effective manner than they ever dreamed of doing. And I am sure that is the same kind of testimony you will get from all other tribes. So, what we are looking at is we are in the process—you caught us in the middle of a process, as we begin to assume and take over these functions from the Bureau of Indian Affairs and the Indian Health Service.

So, I think that is something I think you ought to think about in developing policy, as far as Indian children, family and youths are concerned.

Chairman MILLER. Thank you very much, to all of you for your time and your help to us. We appreciate it.

The next panel will be made up of Mr. Forrest Cuch, who is the education division head for the Ute Tribe out of Fort Duchesne, UT, and Robert Lewis, who is the director of tribal social services for the Salt River Indian Community, and Lynn Rusch, who is the WIC director from the Gila River Indian Community.

Welcome to the committee. And again, your prepared statements will be put into the record in their entirety. To the extent that you want to summarize, feel free to do so. We have some time for questions, and the extent to which you want to comment on what you have heard before, please feel free to do that, also.

Forrest, we will start with you.

STATEMENT OF FORREST S. CUCH, EDUCATION DIVISION HEAD, UTE TRIBE, FORT DUCHESNE, UT

Mr. CUCH. Honorable Chairman Miller, and members of the Select Committee on Children, Youth, and Families, I am pleased to have the privilege of presenting this testimony on behalf of my tribe, relative to children, youth, and families. My name is Forrest S. Cuch, education division head for the Ute Indian Tribe. I have held this position since 1973. My testimony lends itself to the educational needs of our young people because it is believed that improved educational opportunities are the only viable way for children, youth, and families to overcome the hardships of their present condition.

At the present time, the Ute Indian Tribe is experiencing grave hardship. During the past year, 1985, the Ute Indian Tribe, with an enrollment of 1,700 people, experienced the loss of 51 of its members, or 3 percent of its membership. 28, or 55 percent of these deaths, were the direct result of alcoholism. Other problems, such as self-inflicted death, child abuse, spouse abuse, and incest, are on the rise.

The tribe is encountering some major economic problems as well. The present unemployment rate is 57 percent. Four major tribal enterprises have failed and are no longer in operation. These failed businesses have had a devastating impact upon the social and economic stability of the tribe and individual households. Consequently, education programs have been aimed at retraining the young adult population, and preparing them to begin operating small businesses and benefiting from employment opportunities in the local area. This reeducation is necessary because of the documented failures of the local public school system.

In 1980, educational research by the tribe's education division indicates that the Ute Tribe has not progressed nor benefited significantly from the public school system. An independent needs assessment survey conducted in 1978, which compared Indian student achievement over a 20-year period, 1958 to 1978, revealed that there were no significant gains in average academic achievement. Ute students continue to suffer 3 to 4 years academic delay at the secondary level. Over an 11-year period, 1972 to 1983, the local high school dropout rate has averaged 31 percent. The local public high school has only graduated 25 percent of Ute high school students during this time.

One of the more shocking findings is that while the tribal Head Start project has been relatively successful in preparing Ute children to enter the public schools, it is the public schools that have failed to carry out their responsibility in educating the children. A graph of achievement scores, comparing Indian to non-Indian students in 1982, reveals that most Ute children enter the public schools near the national norm, and shortly thereafter, they begin a steady decline in achievement, an obvious disparity by the third grade, in comparison to their non-Indian peers.

Consequently, in this time of budget constraint, it is critical that our Nation not repeat the mistakes of the past. Many of the past Federal policies failed because they were based upon the premise that the only barrier to the successful education of Indian children was their culture, and that if it was possible to erradicate an Indian child's culture, all that would be necessary is to provide the child with a regular classroom program of instruction.

We painfully came to realize that the loss of our spiritual beliefs and moral principles constituted the eventual destruction of the Indian race. By reestablishing our dignity as Indian people, we have come to understand that we really do have something to offer our country. Memory of our sacred relationship to the land has given us the strength and confidence to say,"I am ready and willing to share the ancient knowledge of my ancestors with you."

Consequently, we have entered a new era of discovery and refinement in our Indian education programs. We have exercised the recent self-determination policy by operating our own education programs. More importantly, we have adopted and implemented a holistic philosophy which supports the spiritual, as well as the intellectual and physical development of each child. This concept, although indigenous to most Indian people, was reacquired from the Four Worlds Development Project, University of Lethbridge, AB, Canada. The significance of this concept is that it evolved as a result of combining the best and most current knowledge from the technological world with the ancient knowledge of Indian spiritual leaders. A monumental meeting of top professionals and native spiritual leaders took place in 1985. The meeting was called in response to the alarming increase in alcohol and drug abuse occurring among young Canadian Indian youth. It is painful to note that it was another neighboring country that recognized the value of the knowledge possessed by traditional leaders of Indian people. Consequently, it was the Four Worlds Project and the University of Lethbridge that has acquired the blessings of this great knowledge, and they intend to share it with anyone who desires it.

We have also researched the latest innovations in teaching, and we have identified appropriate teaching styles for Indian children. We are finding success in the programs that we have been able to operate or influence. In the 1980's, we have learned how to promote and sustain this growth throughout the latter years of an Indian child's development. However, at this most opportune time, we have encountered some major barriers, not of our own.

We have found the present trend in education disasterous for Indian children. The findings of the National Commission on Excellence in Education point to the need for upgrading the standards of an already rigid and inflexible public school system, which overlooks the needs of the disadvantaged children, culturally different children in particular. Our position is that the National Commission overlooked the needs of students at risk, or the disadvantaged students, that comprise a growing percentage of the school population throughout the Nation. Further, we find the present Reagan administration pursuing efforts to reduce or aptly eliminate effective educational and social programs which benefit disadvantaged youth. Further, much of the talk about the Federal deficit and the need for a balanced budget overlooks the dire consequences of the growth of illiteracy throughout the Nation. In our opinion, the Federal Government can either invest in the future of young people by continuing effective social and educational programs now, or contribute to a growing national deficit, which will be an even greater burden upon future generations, as a result of the costs to society due to the moral destruction of all children, youth, and families.

We do not mean to sound ignorant or unappreciative of the good will of the Federal Government to improve our condition in the past. We only wish to make it clear that the present system and many of its intended programs are not working for Indian people. Many of these programs are only glazing the surface and applying bandages to wounds that are very deep and serious. Indian tribes need to be given the opportunity to not only succeed, but to fail as well. We need to be allowed the opportunity and responsibility to help our people on our own terms. If something is not working, then we need to change the entire scope or thrust of the program without losing fear—fear of losing our financial support. We need to be able to combine the most appropriate knowledge of the technological world with the best traditions and beliefs of our ancient Indian culture. We need financial assistance to operate our own schools and experiment with this new holistic approach without harassment nor reaction from the dominant culture. At this critical time, tribally controlled health, social, and educational programs need increased appropriations. We can no longer tolerate the restrictions of operating our programs on continuing resolutions. We need congressional commitment, and we need this help immediately. Further, we need your understanding and trust that, in time, we will become the strong, self-sufficient people we once were. We strongly believe that if such an opportunity was permitted Indian people, it is quite possible that we, someday, would have a wonderful wealth of knowledge to share with all people of this great country.

Thank you for this opportunity.

[Prepared statement of Forrest Cuch follows:]

PREPARED STATEMENT OF FORREST S. CUCH, EDUCATION DIVISION HEAD FOR THE UTE INDIAN TRIBE OF THE UINTAH AND OURAY RESERVATION

Honorable Chairman Miller and Members of the Select Committee on Children, Youth, and Families, I am pleased to have the privilege of presenting this testimony on behalf of my tribe relative to children, youth, and families. My name is Forrest S. Cuch, Education Division Head for the Ute Indian Tribe. I have held this position since 1973. My testimony lends itself to the educational needs of our young people because it is believed that improved educational opportunities are the only viable way for children, youth, and families to overcome the hardships of their present condition.

At the present time, the Ute Tribe is experiencing grave hardship. During the past year (1985), the Ute Tribe, with an enrollment of 1700, experienced the loss of 51 of its members or 3% of its membership. 28 or 55% of these deaths were the direct result of alcoholism. Other problems such as self-inflicted death, child abuse, spouse abuse and incest are on the rise. (Tribal Health Division, Annual Report and Tribal Ute Bulletin).

The tribe is encountering some major economic problems as well. The present unemployment rate is 57%. Four major tribal enterprises have failed and are no longer in operation. These failed businesses have had a devastating impact upon the social and economic stability of the tribe and individual house-holds. Consequently, education programs have been aimed at re-training the young adult population and preparing them to begin operating small businesses and benefitting from employment opportunities in the local area. This re-education is necessary because of the documented failures of the local public school system.

In 1980, educational research by the tribe's education division indicate that the Ute Tribe has not progressed nor benefitted significantly from the public school system. An independent needs assessment survey conducted in 1978 which compared Indian student achievement over a twenty-year period, 1958 to 1978, revealed that there were no significant gains in average academic achievement. Ute students continue to suffer 3 to 4 years academic delay at the secondary level. Over an eleven-year period, 1972 to 1983, the local high school drop out rate has averaged 31%. The local public high school has only graduated 25% of Ute high school students during this time.

One of the more shocking findings is that while the Tribal Head Start Project has been relatively successful in preparing Ute children to enter the public schools, it is the public schools that have failed to carry through their responsibility in educating Ute children. A graph of achievement scores comparing Indian to non-Indian students in 1982 reveals that most Ute children enter the public schools near the national norm and shortly thereafter they begin a steady decline in achievement, an obvious disparity by the third grade in comparison with their non-Indian peers.

Consequently, in this time of budget constraint, it is critical that our nation not repeat the mistakes of the past. Many of the past federal policies failed because they were based upon the premise that the only barrier to the successful education of Indian children was their culture . . . and that if it was possible to eradicate an Indian child's culture, all that would be necessary is to provide the child with a regular classroom program of instruction.

We painfully came to realize that the loss of our spiritual beliefs and moral principles constituted the eventual destruction of the Indian race. By re-establishing our dignity as Indian people, we have come to understand that we really do have something to offer our country. Memory of our sacred relationship to the land has given us the strength and confidence to say, "I am ready and willing to share the ancient knowledge of my ancestors with you!"

Consequently, we have entered a new era of discovery and refinement in our Indian education programs. We have exercised the recent self-determination policy by operating our own education programs. Most importantly, we have adopted and implemented a holistic philosophy which supports the spiritual, as well as the intellectual and physical development of each child. This concept, although indigenous to most Indian people, was re-acquired from the Four Worlds Development Project, University of Lethbridge, Alberta, Canada. The significance of this concept is that it evolved as a result of combining the best and most current knowledge from the technological world with the ancient knowledge of Indian spiritual leaders. A monumental meeting of top professionals and native spiritual leaders took place in 1985. The meeting was called in response to the alarming increase in alcohol and drug abuse occurring among young Canadian Indian youth. It is painful to note that it was another neighboring country that recognized the value of the knowledge possessed by traditional leaders of Indian people. Consequently, it was the Four Worlds Project and the University of Lethbridge that has acquired the blessings of this great knowledge and they intend to share it with anyone who desires it.

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We have found the present trend in education disastrous for Indian children. The findings of the National Commission on Excellence in Education point to the need for upgrading the standards of an already rigid and inflexible public school system which overlooks the needs of the disadvantaged children, culturally different children in particular. Our position is that the National Commission overlooked the needs of students at risk or the disadvantaged students that comprise a growing percentage of the school population throughout the nation. Further, we find the present Reagan Administration pursuing efforts to reduce or more aptly eliminate effective educational and social programs which benefit disadvantaged young people. Further, much of the talk about the federal deficit and the need for a balanced budget overlooks the dire consequences of the growth of illiteracy throughout the nation. In our opinion, the federal government can either invest in the future of young people by continuing effective social and educational programs now or contribute to a growing national deficit which will be an even greater burden upon future generations as a result of the costs to society due to the moral destruction of all children, youth, and families.

We do not mean to sound ignorant or unappreciative of the good will of the federal government to improve our condition in the past. We only wish to make it clear that the present system and many of its intended programs are not working for Indian people. Many of these programs are only glazing the surface and applying bandages to wounds that are very deep and very serious. Indian tribes need to be given the opportunity to not only succeed, but to fail as well. We need to be allowed the opportunity and responsibility to help our people on our own terms. If something is not working, then we need to change the entire scope or thrust of the program without fear of losing our financial support. We need to be able to combine the most appropriate knowledge of the technological world with the best traditions/beliefs of our ancient Indian culture. We need financial assistance to operate our own schools and experiment with this new holistic approach without harassment or reaction from the dominant culture. At this critical time, tribally controlled health, social and education programs need increased appropriations. We can no longer tolerate the restrictions of operating our programs on continuing resolutions. We need Congressional commitment, and we need this help immediately. Further, we need your understanding and trust that, in time, we will become the strong, self-sufficient people we once were. We strongly believe that if such an opportunity was permitted Indian people; it is quite possible that we, someday, would have a wonderful wealth of knowledge to share with all people of this great country.

Thank you very much for this opportunity.

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STATEMENT OF ROBERT LEWIS, DIRECTOR, TRIBAL SOCIAL SERVICES, SALT RIVER INDIAN COMMUNITY, SCOTTSDALE, AZ; CONVENOR, SOCIAL SERVICE WORKING GROUP, ARIZONA INTERTRIBAL COUNCIL

Mr. LEWIS. Congressman Miller and Congressman Levin, I am Robert Lewis, and I am the director of the Salt River Pima-Maricopa Indian Community Social Services.

Thank you for the opportunity to testify at this hearing. I would like to offer my perspective, based on my responsibilities with the Tribe. I think I will reflect the question that you had in my testimony as we proceed, and I think it is a good question that you raised, Mr. Miller.

I would like to start from a different tact. As you have perceived from these hearings, and as you have gone through different communities, you will be advised of specific problems and concerns that are being experienced in the communities. This will be informative, and should create a deeper awareness and understanding for you in the matters at hand today.

I would like to first, begin by reviewing some background, which I think has been touched on, about how Indian communities have come to respond to these concerns we are talking about today. First of all, I would like to remind you, again, that Tribal governments have limited experience in providing formal services. Until 1975, when the Public Law 93-638, the Indian Self-Determination Act, was enacted, services were provided mostly by non-tribal entities. Tribes have been encouraged to develop and direct programs since that time. But really I do not think a lot of that development took place until 1978, when another historic law, the Indian Child Welfare Act gave Indian tribal governments the right to legal responsibility for all their children, and was the major impetus for tribal involvement in child welfare services. Therefore, most tribal services have only been established within the past 7 years, and many within the past 5 years.

Tribal programs are at a critical point in their development. I think our initial efforts have been largely focused on developing basic social programs and gaining experience in their administration. Many tribes are now beginning to venture into the development of creative, innovative programs, because they realize that these programs have got to be effective in meeting the problems we face in our communities. However, having the responsibility and ability to provide services does require resources. And I think we will keep mentioning that, because it is going to be this requirement to sustain the development that has taken place in a relatively brief period of time, and that has got to be appreciated.

Few tribes do have the resources to support all of the necessary services, and this makes Federal and other resources essential. A continued trend of Federal cutbacks is a major concern and an issue. The development of private sector support is a new area of emphasis that most tribes--many tribes are beginning to look at, and efforts at economic development within communities are taking place.

Realistically, reliance on Federal sources as a base of support will continue for the near future.

Strengthening of families continues to be a major concern of service programs of Indian communities. It is a major concern addressed in title II of the Indian Child Welfare Act, which provides for the development of programs to address this need. Yet, this part of the law has never been adequately funded, and has resulted in tribes competing with each other for limited funds. Much of the innovative program development of tribes has been initiated by means of these funds, but program continuity is uncertain under the current funding mechanism arrangement.

I believe that service programs cannot operate effectively in a vacuum, and must be a part of a comprehensive community development program. I think, touching on your question there, our social programs or any program in and of itself is not going to resolve any problems that we face, or deal with with that in mind. To illustrate this point, we can see, first of all, the stability of families is greatly affected by the high unemployment rate that exists in most reservations. Factors causing this include, a lack of job skills, which we have talked about, lack of transportation, and the fact of isolation of many reservations. This indicates a need for more effective employment training programs and the development of more jobs on the reservations. There is a need for some type of community work programs as an alternative to dependency on public assistance. Indian communities have a distinct and unique need for more comprehensive programs in this area.

More adequate housing is another essential need that must be considered when we talk about families, children and youth. These needs are well documented, and we see the effects of this problem in our daily work with people. A concern, here again, is the reduction in HUD housing, funds which will reduce the number of units that will be constructed in the near future.

Other essential needs we could talk about include health and education needs, and so forth. We are sure you are aware of them. However, my purpose in reviewing them is to show that there is no one solution to the problems and concerns about children, youth, and families in Indian communities. With this in mind, I believe that many tribes and Indian communities have the ability to alleviate problems and to make reasonable progress toward their solution, but they must have continuing resources and support to do this.

If the family is the basic building block of a society, our focus on it is valid, and must be continued. The Indian family has endured a long period of destructive forces and events and has been greatly weakened and disorganized. We have a family structure that has been drained of much of its traditional cultural strengths. We are seeking what remains of these strengths to build on. I believe that we, as Indian communities, must first determine a contemporary definition of our family and societal structures, in order to give direction to our program efforts and to community involvement in this process.

I realize that the Federal Government faces a budget deficit crisis that requires constraints in all programs, and unnecessary programs should be reduced. But there are funds and services within the BIA and the Indian Health Services that are vital to tribes and communities, and their efforts to cope with the concerns we talked about today. They can stand little, if any, reduction.

I would suggest more efficient funding mechanisms for existing funds that will continue to be available to Indian people. Mechanisms are needed to integrate funds from various Federal agencies, or at least coordinate these resources so that comprehensive program planning and implementation can be done by tribes.

I would like to stray, a little bit, from my testimony by adding a little, because I think it is stimulated by your question.

I think we have pointed out the fact that we are just beginning an involvement in the destiny of our communities, and development of institutions. And I think there is a part here that I personally believe is an important part of what is going to happen in Indian communities. And that is the involvement of the community, themselves, in this developmental process. I have been a social worker for many years, worked with Indian communities for many years, and have come to realize that programs are not going to resolve the issues. It is only one part of the puzzle that we have got to put together.

The other part, which I believe we have not really touched upon is the—really, stimulation of the community, itself. Because, in the end, I think the community is going to save itself. This is going to require, I think, a lot of innovative-type thinking, leadership, the development of our economic base supports; a whole array of energies and activities, I think, are going to be required if we are going to affect changes in our Indian communities.

So, I think my response to the question you have is I am not sure exactly what it all is. I think I have some ideas and indicators of what must happen in Indian communities. But it is not going to be in one program, or one area of government. But I think these that we do have are a base from which to start the process of community development. I go back to the point that tribal governments have had, really, only real control over their communities in the past 20 years. That is a very short time to build leadership, and to build government structures that are going to be responsive to the community. To even be able to define the problems and to strike at them in an effective way.

So, these are some of the insights I would like to leave with you, and this concludes my testimony.

I appreciate your concern, which you have demonstrated by holding these hearings, and your attention, as Representatives of the Congress, is important. And we hope that the information you receive over this period of hearings you are having, will help you to advocate for our concerns.

Thank you.

Chairman MILLER. Thank you.

[Prepared statement of Robert Lewis follows:]

PREPARED STATEMENT OF ROBERT R. LEWIS, DIRECTOR, SOCIAL SERVICES, SALT RIVER PIMA-MARICOPA INDIAN COMMUNITY

Thank you for the opportunity to testify at this hearing. I am an administrator of a tribal social services program which includes social work services to children, youth, and families. It is from this perspective that I offer my testimony.

As you proceed through these hearings, you will be advised of specific problems and concerns that are being experienced in Indian communities. This will be informative and should create a deeper awareness and understanding for you in these matters at hand.

I would like to begin by reviewing some background on how Indian communities have come to respond to concerns about children and families. Indian tribal governments have limited experience in providing formal services. Until 1975, when Public Law 93-638, the Indian Self-Determination Act, was enacted, services were provided by non-tribal agencies. Tribes have been encouraged to develop and direct programs since that time. In 1978, another historic law, The Indian Child Welfare Act, gave Indian tribal governments the right to legal responsibility for all of their children and was the major impetus for tribal involvement in child welfare services. Therefore, most tribal services have only been established within the past seven years.

Tribal programs are at a critical point in their development. Initial efforts have largely been focused on developing basic social services and gaining experience in the administration of such programs. Many tribes are now beginning to venture into the development of creative, innovative programs because they realize that programs must be effective in meeting the problems in the communities that they serve. However, having the responsibility and ability to provide services also requires resources to sustain the development that has taken place in a relatively brief period of time.

Few tribes have the resources to support all of the necessary services and this makes federal and other resources essential. The continuing trend of federal cutbacks is a major concern and issue. The development of private sector support is a new area of interest for tribes and efforts at economic development are taking place. But realistically, reliance on federal sources as bases of support will continue for the near future.

Strengthening of families continues to be a major concern of service programs of Indian communities. It is a major concern addressed in Title II of the Indian Child Welfare Act which provides for the development of programs to address this need. Yet this part of the law has never been adequately funded and has resulted in tribes competing with each other for limited funds. Much of the innovative program development of tribes has been initiated by means of these funds but program continuity is uncertain from year to year under the current funding mechanism arrangement.

Service programs cannot operate effectively in a vacuum and must be part of a comprehensive community development program. To illustrate this point, we can see that the stability of families is greatly affected by the high unemployment rate that exists in most reservation communities. Factors causing this include a lack of job skills among many Indian people, lack of transportation, and the fact of isolation. This indicates a need for more effective employment training programs and the development of more jobs on reservations. There is a need for some type of community work programs as an alternative to dependency on public assistance. Indians have a distinct and unique need for more comprehensive programs in this area.

More adequate housing is another essential need that must be considered in the process. These needs are well documented and we see the effects of this problem in our work with people. A concern here is the reduction in funds for HUD housing units which only increases this problem.

Other essential needs that could be addressed here include health and education and you are probably aware of some of them. However, my purpose in reviewing them is to show that there is no one solution to the problems and concerns about children, youth, and families in Indian communities. With this in mind I believe that many tribes and Indian communities have the ability to alleviate problems and to make reasonable progress toward their solution but they must have continuing resources and support to do this.

If the family is the basic building block of a society, our focus on it is valid and must be continued. The Indian family has endured a long period of destructive forces and events but has been greatly weakened and disorganized. We have a family structure that has been drained of much of its traditional, cultural strengths. We are seeking what remains of these strengths to build on and I believe that we must determine a comtemporary definition of our family and societal structures in order to give direction to program efforts and to community involvement in this process.

I realize that the federal government faces a budget deficit crisis that requires budget restraints on all programs and unnecessary programs should be reduced but there are funds and services within the Bureau of Indian Affairs and Indian Health Services that are vital to tribes and communities in their efforts to cope with the concerns we are discussing today. They can stand little if any reduction.

I suggest more efficient funding mechanisms for certain existing federal funds that are available to Indian people. Mechanisms are needed that integrate funds from various federal agencies or at least coordinate these resources so that comprehensive program planning and implementation can be done by tribes.

This concludes my testimony. Your concern is demonstrated by holding these hearings and this is appreciated. Your attention as representatives of the Congress is important and we hope that the information you receive will help you to advocate for our concerns.

Chairman **Miller**. Ms. Rusch?

STATEMENT OF LYNN JEANNE RUSCH, WIC DIRECTOR, GILA RIVER INDIAN COMMUNITY, SACATON, AZ

Ms. **Rusch**. I am the director and nutritionist for the Gila River Indian Community Special Supplemental Feeding Program for Women, Infants, and Children, better known as the WIC Program, and would like to take this opportunity to comment before the task force.

The WIC Program is a health program which provides nutritional assessment, nutrition education, and specific nutritious foods for pregnant, breastfeeding, and postpartum women, infants, and children, up to their fifth birthday, based on health needs, residency, and income. The program is intended to be an adjunct to health care during critical times of growth and development to prevent the occurrence of health problems, and to improve the health status of high-risk, low income women, infants and children.

At December 31, 1985, 1,138 women, infants, and children were enrolled on the Gila River Indian Community WIC Program. Each month, from 50 to 90 new participants are enrolled, and 30 to 50 are graduated. Current staffing includes one full-time director/nutritionist, whose principal responsibilities include planning, evaluation, training, and consultation; three full-time, and one part-time paraprofessionals, who are responsible for assessment, education, and food delivery through the voucher system; and one part-time clerk.

We believe that it is the right of every woman and child to receive services to obtain optimal health and information necessary for the development of knowledgeable and responsible parenting. We believe it is the responsibility of the staff to maintain current knowledge; provide accurate identification of existing health problems; prevent further health problems through reliable nutrition information and provision of supplemental foods, tailored to meet the needs of the family; present available alternatives and resources; respect and support the right of the family to make informed choices; refer to other programs or agencies for further assistance, based on individual needs; and be sensitive to cultural beliefs and practices.

About 900 infants and preschool children are enrolled in our program. This represents about 50 percent of the preschool population in the community. Principal health and nutrition problems seen during infancy and in the preschool years are frequent respiratory and/or diarrheal infections, and abnormal growth patterns. As of September 30, 1985, the incidence of nutritional problems was as follows: Frequent respiratory and/or diarrheal infections, 29 percent; overweight and babies born large for gestational age, 19 percent (generally because of the high rate of diabetes); short stature, 10 percent; underweight and low birth-weight babies, 4 percent; anemia, 4 percent; severe dental caries, 3 percent; child neglect and abuse, 1 percent (however, that only reflects the known cases); and other problems and potential problems, 30 percent.

The incidence of health and nutritional risks seen at screening in prenatal participants as of September 30, 1985 include overweight, 65 percent; interpartum pregnancy within 16 months, 33 percent; anemia, 26 percent; four or more pregnancies, 19 percent; teenage pregnancies, under the age of 18, 12 percent; and other risks were 26 percent.

All of the risks are continuing at approximately the same rate as the previous year, except the number and rate of teenage pregnancies is lower this year than it was during the previous year.

For the pregnant teenager, and/or teenage mother, education is usually interrupted, either temporarily or permanently. Many teenagers never return to school, although some do go on to get their GED. Many young mothers lack knowledge of parenting skills and caring for and feeding the infant and small child.

A multitude of related problems are seen on a daily basis. Some of the more common ones are listed below:

Low income and high unemployment; inadequate, and/or overcrowded housing conditions; lack of a refrigerator; lack of running water.

No washers, dryers, dishwashers, garbage disposals, trash compactors, or other modern day conveniences, taken for granted by the general population.

No telephones; inadequate or no heat; no electricity; inadequate or no transportation; alcoholism and drug abuse.

The WIC Program attempts to address these issues. First, health, nutrition, and social problems that affect the health status of the person or family, need to be identified through accurate measurements and history intake. After the problem or problems have been identified, an individual care plan is developed for each client, and education is provided. We believe that helping people learn more about nutrition and food quality is particularly important. Poor eating habits have been linked to a wide spectrum of diseases and disorders. Wise and nutritious food selection can be an effective way to cope with inflation by getting the most out of the food budget and can also contribute to maintaining good health. Ignorance about nutrition is found at all socioeconomic levels. The need to combat this ignorance is critical at the lowest income levels, because the poor can least afford food waste, and are more likely to have health problems.

Counseling and guidance is provided. For example, although we believe that mothers' milk is biologically the best milk for the baby, and have an active breastfeeding program, we also believe that the woman should be able to choose how she will feed her baby. Once the choice has been made, the staff fully supports the woman in her decision. It is our responsibility to provide the most reliable information available to our people, but it is their responsibility to implement the action. A part of counseling and guidance is to provide referrals to other programs or agencies, and to provide special supplemental foods to meet the needs of the individual.

Whenever possible, as special needs are identified, or requests are made, these needs are addressed. For example, last summer a summer program for pregnant teenagers and teenage mothers was initiated. This program included food selection and preparation, fetal development, infant growth and development, infant care, self-esteem, family planning, and paternity issues. It was jointly sponsored by the Gila River Indian Community, March of Dimes, and the Summer Food Program. Although the WIC Program was instrumental in the development and implementation of the program, nursing, family planning, health education, and social services participated in this program.

Finally, the WIC Program provides encouragement. When a woman has a sick baby, has no money for food, or any one of a hundred crises, she knows she can come to the WIC office for encouragement.

Approximately two years ago, health providers from several tribal health programs met to discuss options in management of the WIC program. The advantages and disadvantages of becomming an Inter Tribal State WIC Administrative agency were examined. I represented the community on that committee, and also assisted as a consultant, to help define the impact at the local level, of the changes that would be made when becoming an Indian State Agency. The Inter Tribal Council of Arizona State WIC Plan was prepared, with input from the local level.

This Inter Tribal Agency has resulted in more effective and efficient WIC services, because technical assistance, training, tribal involvement in planning, policy development, and program evaluation have been directed toward the needs of the tribal programs. Tribes have control over policy development and planning and evaluation, and tribal program information has been able to be used as a data base for the long range health services planning with Indian Health Service.

Thank you.

[Prepared statement of Lynn Jeanne Rusch follows:]

Prepared Statement of Lynn Jeanne Rusch, WIC Director

ROLL OF THE WIC PROGRAM

I am the director and nutritionist for the Gila River Indian Community Special Supplemental Feeding Program for Women, Infants, and Children (WIC) and would like to take this opportunity to comment before the Task Force of the Select Committee on Children, Youth, and Families. The WIC Program is a health program which provides nutrition assessment, nutrition education, and specific nutritious food for pregnant, breastfeeding, and postpartum women, infants, and children up to their fifth birthday based on health needs, residency and income. The program is intended as an adjunct to health care during critical times of growth and development to prevent the occurrence of health problems and improve the health status of high-risk, low-income women, infants, and children.

At December 31, 1985, 1138 women, infants and children were enrolled in the Gila River Indian Community WIC Program. Each month from 50 to 90 new participants are enrolled and 30 to 50 are graduated. Current staffing includes a full time director/nutritionist whose principal responsibilities include planning, evaluation, training, and consultation, three full time and one part time paraprofessionals who are responsible for assessment, education, and food delivery through a voucher system, and one part time clerk.

PROGRAM PHILOSOPHY

We believe that it is the right of every woman and child to receive services to obtain optimal health and information necessary for the development of knowledgeable and responsible parenting. We believe it is the responsibility of the staff to:

1. Maintain current knowledge.
2. Provide accurate identification of existing health problems.
3. Prevent further health problems through reliable nutrition information and provision of supplemental foods tailored to meet the needs of the family.
4. Present available alternatives and resources.
5. Respect and support the right of the family to make informed choices.
6. Refer to other programs or agencies for further assistance based on individual needs.
7. Be sensitive to cultural beliefs and practices.

CONCERNS AMONG THE WIC PROGRAM PARTICIPANTS

1. Health and nutrition problems during infancy and early childhood

About 900 infants and preschool children are enrolled on the Gila River Indian Community WIC Program. This represents about 50 percent of the preschool population of the community. Principal health and nutrition problems seen during infancy and in the preschool years are frequent respiratory and/or diarrheal infections and abnormal growth patterns. At September 30, 1985, the incidence of nutritional problems was as follows:

	Percent
Frequent respiratory and/or diarrheal infections	29
Overweight and babies large for gestational age	19
Short stature	10
Underweight and low birth weight babies	4
Anemia	4
Severe dental cares	3
Child neglect and abuse [1]	1
Other problems and potential problems	30

[1] This percentage reflects only the known cases.

2. Health and nutrition problems among prenatal women

The incidence of health and nutritional risks seen at screening in prenatal participants as of September 30, 1985, was:

	Percent
Overweight	65
Interpartum pregnancy within 16 months	33
Anemia	26
Multipara >4 pregnancies	19
Teenage pregnancies (<18 years)	12
Other risks	26

All the risks are continuing at approximately the same rate as the previous year except the number and rate of teenage pregnancy is lower than it was a year ago.

3. Education problems

For the pregnant teenager and/or teenage mother, education is usually interrupted, either temporarily or permanently. Many teenagers never return to school although some do go on to get their GED. Many young mothers lack knowledge of parenting skills and caring for and feeding an infant and small child.

4. Other problems

A multitude of related problems are seen on a daily basis. Some of the more common ones are listed below.

1. Low income and high unemployment
2. Inadequate and/or overcrowded housing conditions
3. Lack of refrigerator
4. Lack of running water
5. No washers, dryers, dishwashers, garbage disposals, trash compactors and other modern-day conveniences taken for granted by the general population
6. Inadequate or no heat
7. No electricity
8. Inadequate or no transportation
9. Alcoholism and drug abuse

HOW THE WIC PROGRAM ADDRESSES THESE PROBLEMS

First, health, nutrition, and social problems that affect the health status of the person or family need to be identified through accurate measurements and history intake. After the problem or problems have been identified, an individual care plan is developed for each client and education is provided. We believe that helping people learn more about nutrition and food quality is particularly important. Poor eating habits have been linked to a wide spectrum of diseases and disorders, and Americans waste billions of dollars of food annually. Wise and nutritious food selection can be an effective way to cope with inflation by getting the most out of the food budget and can also contribute to maintaining good health. Ignorance about nutrition is found at all socioeconomic levels and is not limited to those at certain income levels. The need to combat this ignorance is critical at the lowest income levels because the poor can least afford food waste and are more likely to have health problems.

Counseling and guidance is provided. For example, although we believe that mothers milk is biologically the best milk for a baby and have an active breast feeding program, we also believe that a woman should be able to choose how she will feed her baby. Once the choice has been made, the staff fully supports the woman in her decision. It is our responsibility to provide the most reliable information available to our people, but it is their responsibility to implement the action. A part of counseling and guidance is to provide referrals to other programs or agencies and to provide special supplemental foods to meet the needs of the individual.

Whenever possible as special needs are identified or requests are made, these needs are addressed. For example, last summer a summer program for pregnant teenagers and teenage mothers was initiated. This program included food selection and preparation, fetal development, infant growth and development, infant care, self esteem, family planning, and paternity issues. It was jointly sponsored by the Gila River Indian Community, the March of Dimes and the Summer Food Program. Although the WIC Program was instrumental in the development and implementation of the program, nursing, family planning, health education, and social services participated in this program.

Finally, last but not least, the WIC Program provides encouragement. When a woman who has a sick baby, has no money for food, or any one of a hundred crises, she knows she can come to the WIC Office for encouragement.

INTER TRIBAL ADMINISTRATION OF THE WIC PROGRAM

Approximately two years ago health providers from several tribal health programs met to discuss options in management of the WIC Program. The advantages and disadvantages of becoming an Inter Tribal State WIC Administrative State Agency were examined. I represented Gila River Indian Community on that committee and also assisted as a consultant to help define the impact at the local level of the changes that would be made when becoming an Indian State Agency. The

Inter Tribal Council of Arizona State WIC Plan was prepared with input from the local level.

The Inter Tribal State WIC Administrative Agency has resulted in more effective and efficient WIC services because technical assistance, training, tribal involvement in planning, policy development, and program evaluation have been directed toward the needs of tribal programs; tribes have control over policy development and planning and evaluation; and tribal program information has been able to be used as a data base for long range health services planning with Indian Health Service.

Chairman MILLER. Thank you. Ms. Rusch on the second page of your testimony, you stated that about 900 infants and preschool children were enrolled in the WIC program, and that represents about 50 percent of the preschool populations of the community.

Ms. RUSCH. Yes.

Chairman MILLER. If I understand the WIC Program, and I think I do, the basis for continued enrollment of children is that they are at nutritional risk——

Ms. RUSCH. That is correct.

Chairman MILLER. And participation in the program is basically essential to combat the nutritional risk and health problems that confront those children.

Ms. RUSCH. That is correct.

Chairman MILLER. You are telling us that 50 percent of the children on the reservation fall under that category?

Ms. RUSCH. That is correct. There are six priorities in the WIC program, based on the level of need. In the last 4 months, we have no longer been able to serve the lower priorities.

Chairman MILLER. You are not serving the older children?

Ms. RUSCH. We are not serving the ones who are at potential risk for developing nutritional problems.

Chairman MILLER. Right.

Ms. RUSCH. Usually those are the 3- and 4-year-olds. We have some severely health impaired 3- and 4-year-olds, but mostly we are concentrating our efforts on the younger child.

Chairman MILLER. So when the administration comes to us again this year, as they have every year since they have been in office to suggest we can save money by cutting back in those categories, it would not make any difference in your program, because you are not serving those children anyway.

Ms. RUSCH. That is correct.

Chairman MILLER. Nationally, in the WIC Program we serve about 35 percent of the eligible population. What is your situation with respect to eligible people who are waiting for the program? Or are you able, in this particular site to take care of (with the exception of what you just said about older children in lower categories) those who are eligible?

Ms. RUSCH. We are currently serving approximately 65 percent of the eligible population.

Chairman MILLER. What about pregnant women?

Ms. RUSCH. That is our first priority. Pregnant women are our top priority.

Chairman MILLER. What percentage of the pregnant women on the reservation do you think come to you?

Ms. RUSCH. About 95 percent.

Chairman MILLER. About 95 percent of the pregnancies during the year would come to you. What percentage are then eligible?

Ms. Rusch. I would say probably all except about 5 percent who are ineligible because of income rather than because of health needs.

Chairman Miller. That is worse than the answer I expected. What you are suggesting is they may all have health problems.

Ms. Rusch. Yes.

Chairman Miller. But some of them may have an income that deprives them of the eligibility.

Ms. Rusch. That is correct.

Chairman Miller. So you are also suggesting that perhaps 100 percent of the women who come to you are, in fact, eligible, under the health criteria.

Ms. Rusch. Very close to 100 percent, yes.

Chairman Miller. It is hard for me to believe that the community can pull itself together to solve these problems, but a community that has 100 percent of its pregnant women at nutritional risk, or 55 percent of its people unemployed, as Mr. Cuch's community has, or 38 percent of the people in this reservation unemployed, or 82 percent, as the Yakimas have unemployed—you know, there is an argument about bootstrapping yourself in this country. There is also a response that says if you do not have any boots, it is a little hard to bootstrap yourself.

I am a little concerned that there is a certain representation being made, here, that it will all sort of work out. That once the community gets itself together, it can kind of work itself out. If 82 percent of the people in a community are unemployed—and those people were not unemployed for 30 days—they are unemployed for somewhere between 11 and 12 months a year. I do not know quite how you get the resources. We visited a community yesterday that has no electricity, no telephone, in most of the dwellings, and somewhere between—I would say somewhere between maybe 7 to 11 people living in 1 or 1½ rooms, it is hard to say how those people have resources to lend to the community to have the community get itself together.

I do not—again, do not doubt the spirit, but I think what this committee needs, and we also have a staff person from Senator Melcher's office here, today, is—and she had done a lot more work in this than this committee has, but I think you need a realistic assessment. Because, I get one picture in this room, and I get another picture walking around the reservation. And I do not see people who have the wherewithal. I visited with young people yesterday who were in as deep a state of depression as I have ever seen. In my community, those people would be put in a state-run institution. I am just a little bit concerned.

WIC, to me, is a great indicator of a community, because it tells you an awful lot. That is why I think the program has such credibility in the Congress of the United States. Because it tells us an awful lot about the environmental status of that community. This is a disaster report.

We know what WIC means. What you are really telling us is, absent this program, we know that 100 percent of these women in this community that get pregnant have about a 30-percent better chance of having a low birth weight baby that has 40 times the chance of dying in the first year. That is the award for getting pregnant in this community. This is a program that the administration would abolish. I just do not know quite how you reach down and grab your bootstraps after that happens. I do not think it will be abolished, because it has such credibility.

But that is the status in this community. That is just talking about the chance of that child dying in the first year. We also know what they will lose in brain development, in size, in stature, and they are more likely to need special education, 10 times as often as other children. That is after we have saved that child, should they encounter all the problems associated with low birth weight and prematurity.

So, again, I ask the question, given current resources, I want to know whether or not we can do better to bring out what is so deeply ingrained in the Indian community, and that is the survival of the family and the culture. Because, I think that is where we are, in terms of a decision in our society.

Would you care to comment Mr. Cuch?

Mr. Cuch. First of all——

Chairman Miller. First of all let me thank you for coming all the way down here. We thought we were going to go to Fort Duchesne, but nobody can predict the weather. So, we appreciate your coming here. I hope that sometime in the future we have the opportunity to visit with you.

Mr. Cuch. I thank you, and apologize for being late.

Chairman Miller. Given the distance you traveled, we will forgive you.

Mr. Cuch. First of all, I would like to simply point out that it is important to realize also, though, that the previous Federal policies have failed as well. The most disastrous being the forced assimilation policy of the 1950's—the assimilation era.

Chairman Miller. Like the road to hell, you know, this one is littered with good intentions and bad policy.

Mr. Cuch. That is right. But I understand. And I believe that essentially we are being—we will probably have very little choice at some point, because the American public is pressuring the Government, as well, to balance the budget. But I think if there is no choice, and it comes to a situation where Indian tribes have got to assume more responsibility, then I would recommend that even though it is a simplistic kind of concept, that as much funding be delivered—appropriated directly to tribal governments as possible, and to eliminate the bureaucracy that occurs. Mr. Lewis referred to that earlier. That is one possibility.

Chairman Miller. I would like to jump in, too. I do not mean to interrupt you, but again, if you would comment on two points that we have heard continuously. One is this notion that the Indian nation is just losing an awful lot of available funding through the current mechanisms through which money is sent to the tribes. Two, that Indian Child Welfare Services, through competitive grants, can't develop a child welfare service system under 1 year competitive grants. Once you get underway, having spent all your time writing the grant and getting it approved, you lose it. There is no continuity. And that was just universal in the Northwest among the tribes. So if you both could comment on those notions.

Mr. CUCH. The problem is also the regulations, the restrictions imposed by some of those programs. What it comes down to is simply, if you look at this philosophically, we have entered a new era. I would like to—I would like the Government to give us a little bit of time to experiment here. This new era involves this:

On one side, one extreme, we have the traditional people, who have said we do not want anything to do with the dominant culture; any of their values, ideas, or any knowledge whatsoever. They are sometimes referred to as blanket Indian people. Over here, we have the progressives. The progressives say, our people, our culture is dead. We have got to go out, and we have got to become imitators of the white man. There has been a continual struggle between these two groups over the years, OK?

You see, only until these past few years have we started to see a new generation. This new generation are some real special people. These are people that take the best of our own traditions and values, as well as the best that the dominant culture has to offer, and they combine them. What I see is a lot stronger, confident individual. Men and women who—these are people who are. These are the people you have been talking to, I am sure, during your visits to the various reservations. The reason they care is they have integrity. They have their hearts back. We have what you have. Confidence. Once a person has that, it is pretty hard for them to serve on a tribal council and allow people out there in their community to starve and suffer, OK?

You see? When we say we have got these programs, we have got tribal governments, and everything, a lot of things are being assumed. One thing is we are assuming that that tribal government—even the tribal government is appropriate for that particular tribe or culture. That is a wrong assumption, there. With my tribe, my people operate according to group consensus. The general council, always general session—general council consensus form of government. A major decision, they call the people together, and they talk for days, until they finally decide what to do. We used to frustrate the Federal Government, I know, because I teach Ute history on my reservation. It used to frustrate them, so that was part of the idea. Every time you give it to the Indians, it takes days for them to arrive at a simple decision. That prompted the tribal government system. You get a couple of Indians to represent certain groups, you sit down with them, and come up with a decision. We do not have to do this.

Well, you see, it has come to me that at some point if our tribal government is not working, then maybe we need to take a look at the tribal government structure itself, and see if we can find a more culturally appropriate, and a more responsive government, not one that is going to be reactionary to the federal system or anything like that. I am not talking about that. But I am talking about a more culturally representative, appropriate government. A more appropriate representative school system. A more culturally appropriate representative social service system as well.

That is the era I am talking about. We are entering this era, and I think we need to be given the opportunity to do it.

The only reason I hesitate when I talk about local control appropriations left to the tribes is that it has to be made very clear to the present administration that that means direct appropriations to the tribes. Because the public partisan interpretation is that local control means control by county and State government, devoid of tribal government. So it has to be really distinguished there. So, I would like to offer that.

I would like to say that we have forgotten our elders all these years. Those of us who became progressive and went out and got education—that hurt them. Many of them are dying. There are very few left. We are going back to them. We are talking to them, and by doing that, we are acquiring a lot of knowledge, a lot of strength, and it makes them feel good. And one of the things we have to do is if we say, eliminate BIA.

Give us—give the tribes the money directly. We have to assure the traditional people that the treaty agreements will be honored, that the land base will be protected. Because to the traditional—the old people, BIA represents protection—represents Federal protection of the land base, you see. The State will not come in and take over, or ranchers and everyone. So, we have to assure those people of this. And if we can do it in a good way, it may work. I see at some point we will not have a choice. But I would like to see that happen, because I think that at some point things are going to change. I think we are entering a new era. It is just going to take some time.

Allow us to fail. Because we will win that way, see?

Chairman MILLER. Mr. Lewis?

Mr. LEWIS. I do not think anyone is trying to minimize the conditions on Indian reservations because I think we have moved out of the assumption that we have to do with what is available to us. Basically, to be quite blunt about it, we are at the mercy of the Government and the Congress. There are some things which are beyond our control. And as to the question that you pose, certainly I do not think any of us will deny the conditions on a reservation. But again, they are relative, too. You go back a few generations, where we have people starving and dying. And that is not to say you have to accept the fact that we have standards of living and mortality and health that is well below par. But if you—when you talk in those terms, you must talk in relative terms also. If you came here 15 years ago, there would not be any Indian folks sitting here testifying to you. They would be all of a paler variety, and would have a lot to say about people they have no investment in.

So, I think we have to—when you put it in the philosophical terms that you have, and also the reality that we all know and live with—and I do not think—you know, I think maybe the impression you get is that we are being "Polly Anna's", or we are not appreciative of what is the conditions we live in. I think that is—I think you have to also—for your information—be aware that most of us probably did live in homes where two or three families out here, most of us did live in one room adobe shacks. I did not remember any running water or other conditions. So that, I see the fact that we have been able to advance some, given what is available to us, what we are able to assume, at least some direction.

The answer to your question is, I think unanswerable right now, given the fact that we are not controlling the U.S. Government. We can influence it, and it is folks like you, the decisionmakers, that will have some impact, maybe. We have to look at things in the long term process, is the only way I keep my sanity. I have been doing social work in Indian communities for a number of years, and non-Indian communities as well. We must think in those terms for you. I think it is a matter of perspective that you have to look at when you are dealing with the human condition.

We have unresolved problems all through America, if you want to expand that scope. We talk about Appalachia. We talk about the situation in the southern States. But we must concern ourselves with who we represent right now. So, I think there are many unresolved problems, but I think it has got to take a partnership of those, we, the clients of the government, and you, the representatives who have access to the power and the funds, and maybe make some impact at that point. It is going to take this partnership. Where it leads, I am not sure. But certainly we cannot stand still and ignore what is here. We have got to deal with what is here, and the small victories and the small gains do not change the whole picture overnight, but I think it is a step. And I think we keep building on those steps, realizing that it is going to be a continuing problem. It is certainly not going to be solved in our lifetimes. But I think we have got to set a direction, and move towards that, and I think that is the philosophical base that most of us have to operate on.

Chairman MILLER. In your testimony, you raise a concern about your ability to change programs, and not have that interpreted as a failure of the program, or lead to a loss of funds. Could you elaborate on that a little bit?

Mr. CUCH. OK.

Chairman MILLER. On page 4, "If something is not working, we need to change the entire scope or thrust of the program without the fear of losing our financial support."

Mr. CUCH. OK. An excellent example is the Tribal Alcoholism Program. We have operated the project for the last 15-16 years. And it has a terrible success rate. It has come under a lot of criticism and attack from the tribal membership. It even developed into a halfway house, at one point. In other words, the level of services went up, and still the cure rate was pathetic. Now—and then it was closed last year. It was shut down and reorganized. And even after it was open, not much had changed.

You see, what I am talking about is this. The regulations say we have to have a trained, certified alcoholism counselor, et cetera. OK? Over here, what we have come to learn is what we need to do is employ some traditional practitioners, and some medicine men from time to time, to be able to work in cooperation with the counselors, in helping our people. And then even conduct ceremonies. where necessary. This is the kind of thing we are talking about. Your regulations are not going to allow that kind of thing, much more even pay this traditional person—eminent person, an honorarium, or even any kind of payment of any kind. So that is what I am talking about.

I was talking to a colleague of mine from Arizona State, here, at Tempe. She said up in the Wind River Reservation, one of the things they did is recently the people came together, and they conducted a traditional ceremony up there, in response to the suicides that have occurred on that reservation. That was kind of a reawakening—a reemergence of the culture. And the people are coming together, now, and they are starting to practice their songs and pray. They are starting to believe in themselves again. They are starting to meet in groups. They are starting to take care of themselves.

Ultimately, I think we all know this—ultimately, Indian people must help themselves. It is us. We have to do it. But we are not going to be able to help it—I cannot help her, I cannot help him, unless I am strong myself, you see? This is the era I am talking about. We are getting some strong people, now, starting to come into leadership positions, and hopefully things will work out.

That is what I mean. I hope I have answered your question.

Chairman MILLER. You have. I think perhaps this is the place to stop this afternoon. Hopefully what this committee is about, is how to call upon those strengths, and how do we get resources to the leaders, and tools to them, so that they can go to work. We have spent a fair amount of time, now, with a number of people who, to me, are just incredibly talented in what they do, especially in their insights and their understandings of the families and the children that they are dealing with. And in some cases, the real benefit is they are so familiar with their own communities.

I have people who work in programs in my district, and they really do not know any of the family histories. But here, people do. They have special insights. My concern is to develop a policy that gives that person the tools necessary to go out and to help that community. I think that some of the suggestions you have made are very important for us, and suggestions that others have made.

We have just run into so many ironic situations, and if they were not so tragic, they would be funny, where federal decisions have been made, or state decisions have been made that are just so contrary to the well-being of those individuals. The notion that new HUD housing which was constructed on the Navajo reservation, where we went yesterday, could not be made available to a 10-member family because it only had 3 bedrooms, forcing them to stay in their 1 bedroom house, was beyond any reasoning abilities.

This whole inquiry by this select committee hopefully is a beginning. I am fortunate, and honored that I also sit on the Interior Committee. And so I hope that we have some ability, not only to write our report and our assessment of what is happening, but we also have the ability to follow through. Congressman Levin sits on the Banking Committee, and is very much involved in the housing issues in this country. And so, we hope with the various talents on the select committee we will be receptive to the suggestions you have made here, and suggestions you will, I hope feel free to make in the future. I also sit on an Education Committee, and I spent a lot of time in Indian schools the last couple of days. And again, the logic of some of the decisions that were made did not seem at all appropriate to this population. I would hope that we could see if we cannot strengthen those Federal resources that are available.

Thank you very much for your time and your help. With that, the commitee will stand adjourned, until tomorrow, when we will continue this inquiry in New Mexico.

[Whereupon, at 11:50 a.m., the committee was adjourned.]

[Material submitted for inclusion in the record follows:]

PREPARED STATEMENT OF POLLY SHARP, HUMAN SERVICE COORDINATOR, INTER TRIBAL COUNCIL OF ARIZONA, INC.

BACKGROUND ON ARIZONA TRIBES

* There are five broad cultural traditions that include the tribal groups in Arizona today. Anthropologists refer to these cultural groupings as Yuman, Piman, Pueblo, Shoshonean, and Apachean. In addition, the Yaqui Indians fled oppression in northern Mexico by settling in Arizona during the historic era. Arizona tribal traditions encompass a wide range of linguistic, subsistence, social and cultural diversity. Tribal groups maintain their indentities and, to varying degrees, their cultural traditions and languages.

Consistent with the federal Indian removal policies of the post civil war era, the federal government began relocating tribal groups to reservations in the mid 1800's. Through Acts of Congress and Executive orders continuing into the 1970's 20 Indian reservations were created in Arizona. The tribal governments which exercise jurisdiction over these reservations are:

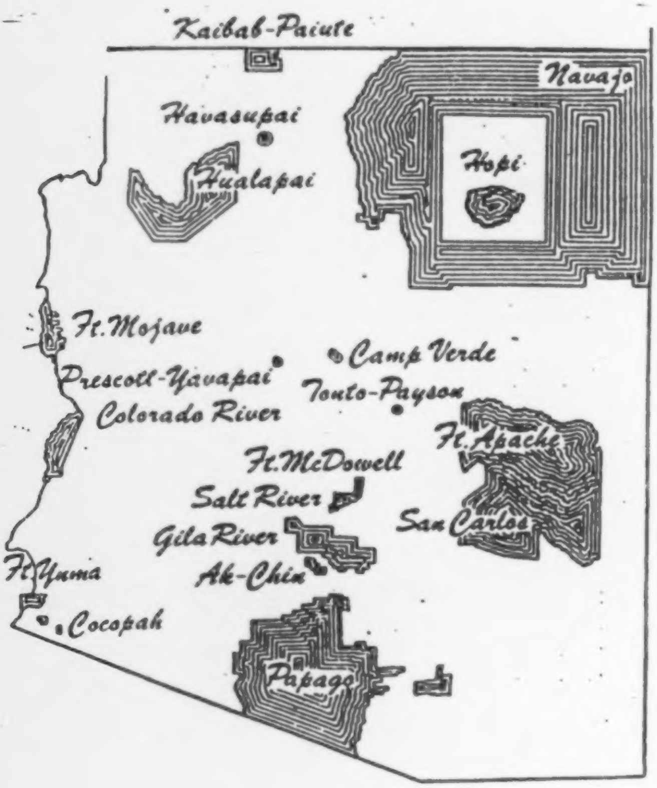
Ak Chin Tribe
Camp Verde-Yavapai Apache Indian Community
Cocopah Tribe
Colorado River Indian Tribe
Ft. Mojave Tribe
Gila River Indian Community
Havasupai Tribe
Hopi Tribe
Hualapai Tribe
Kaibab-Paiute Tribe
Ft. McDowell Mohave-Apache Indian Community
Navajo Tribe
Papago Tribe
Pascua Yaqui Tribe
Quechan Tribe
Salt River Pima-Maricopa Indian Community
San Carlos Apache Tribe
Tonto Apache Indian Community
White Mountain Apache Tribe
Yavapai-Prescott Indian Community

Reservation Lands

The reservations account for 26.6% of the total land base in Arizona and are located in all areas of the state, as shown in Figure III.1.

Figure III.1

Indian Reservations Located in Arizona*



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* Source: Inter Tribal Council of Arizona, Inc.

Tribal lands vary in size from the more than nine million acres of the Navajo reservation (excluding Navajo lands in New Mexico and Utah) to the 85 acre Tonto-Payson Community. Altogether, the 20 reservations account for 19,139,190 acres. Reservation topographies range from the timbered forests of the Ft. Apache reservation to the dry Sonoran deserts of the Papago. The Hualapai, Ft. Mohave, Colorado River, and Quechan tribes reside on lands along the Colorado River, while the villages of the Hopi are located on arid, rocky mesas in northeastern Arizona.

All of the reservation communities maintain rural characteristics with sparse populations, scattered homesites, and primarily agricultural land use, although some clustered housing is generally located near tribal service centers. For the most part, the reservations are geographically isolated from major Arizona metropolitan service areas, but this also varies. At one extreme, a person traveling to the Havasupai reservation must drive 2 1/2 hours from Flagstaff, and walk or ride by horse to the bottom of the Grand Canyon, some eight miles down the steep canyon sides. (Limited flight service is available.) At the other extreme, the Salt River Maricopa-Pima Indian Community borders Phoenix. All of the reservations share the rural problems of lack of access to metropolitan services, such as transportation and employment.

Reservation Populations

The populations of the reservations differ considerably, from 76 Indian residents in the Yavapai-Prescott community to 92,574

Indians who reside on the Arizona portion of the Navajo reservation. Table III.1 illustrates the size of the reservation populations, as well as the tribal groupings and reservation acreages.

Table III.1

Population, Tribal Groupings and Reservation Acreages In Arizona*

RESERVATION	TRIBAL GROUPS	INDIAN POPULATION	ACREAGE
Ak-Chin	Papago-Pima	414	21,840
Camp Verde	Yavapai-Apache	519	635
Cocopah	Cocopah	869	1,772
Colorado River	Mohave-Chemehuevi-Hopi-Navajo	2,096	225,995
Fort Apache	Apache	8,140	1,644,972
Fort McDowell	Yavapai	387	24,680
Fort Mojave	Mojave	202	22,820
Fort Yuma	Quechan	1,950 **	2,061
Gila River	Pima-Maricopa	9,784	372,000
Havasupai	Havasupai	426	188,077
Hopi	Hopi	8,755	1,681,626
Hualapai	Hualapai	1,083	992,462
Kaibab-Paiute	Paiute	190	120,431
Navajo	Navajo	92,574	9,101,516
Papago	Papago	17,651	2,855,948
Pascua Yaqui	Pascua Yaqui	769	202
Salt River	Pima-Maricopa	4,085	49,293
San Carlos	Apache	6,695	1,827,366
Tonto Apache	Tonto Apache	103	85
Yavapai-Prescott	Yavapai	76	1,409
		156,768	19,139,190

Half of the reservations have Indian populations of less than 1,000 persons, and 46% of the reservation Indian population is under 16 years of age. The total Indian population residing on

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* Sources: "Indian Service Population and Labor Force Estimates." Bureau of Indian Affairs. January, 1983.

Tribal Resource Directory. Arizona Commission on Indian Affairs. 1982.

** Includes California residents.

Arizona reservations is approximately 156,768. This represents the largest reservation Indian population in the United States and accounts for approximately 21% of the reservation Indian population nationwide.

Socioeconomic conditions vary from reservation to reservation, as tribes experience differing stages of economic development. In general, the major reservation employers are tribal and federal governments. Eight tribes operate farming enterprises, seven have business and economic development departments, and five manage recreation enterprises. Other tribal businesses include industrial parks, trading companies, agricultural leasing, and foresting activities.

According to Bureau of Indian Affairs (BIA) labor force statistics, the unemployment rate for Indians residing on reservations in the Phoenix BIA area was 29% in January, 1983. Unemployment figures ranged from 17% on the Papago reservation to 69% on the Hualapai reservation. Of those persons in the labor force, 88% were earning less than $7,000 per year. Population and employment statistics suggest that there would be a high demand for supportive human service activity on Arizona reservations.

TRIBAL GOVERNMENTS

Legally and historically Indian tribes are considered by the United States government to be separate sovereign nations. This government to government relationship with each tribe has been documented in the United States Constitution and through numerous treaties and court decisions. Each reservation in Arizona is governed by an elected tribal council with a chairman, president, or governor who serves as presiding officer. The powers and duties of the tribal councils are prescribed by tribal constitutions, except two Arizona tribes have articles of association, and the Navajo governmental authority is based on its treaty with the U.S. government.

Indian tribal governments exercise jurisdiction, as any government would, within the boundaries of their reservations. Jurisdiction includes the powers to create and enforce laws and regulations, to regulate commerce, to tax, and to control the conduct of tribal members through criminal and civil codes enforced by tribal courts.

The State of Arizona has no jurisdiction over activities occuring on Indian lands. According to the Arizona Constitution, the State is prevented forever from exercising jurisdiction on reservations as long as the tribes have title to their lands. Article XX, Fourth, of the Arizona Constitution reads:

> The people inhabiting this state do agree and declare that they forever disclaim all right and title to the unappropriated and ungranted public land lying within the boundaries thereof and to all lands lying within said boundaries owned or held by an Indian or Indian tribes, the right or title to which shall have been acquired through or from the United States or any prior sovereignty, and that, until the title of such Indian or Indian tribes shall have been extinguished, the same shall be, and remain, subject to the disposition and under the absolute jurisdiction and control of the Congress of the United States.

Tribal governments are responsible to provide for the social and economic well-being of tribal members, as well as to maintain the tribal land base and be self-governing. One of the most challenging problems tribal governments confront in providing public services to tribal members is securing funds from the federal system for financing public services. Particularly in the area of human services, tribes have been excluded from direct access to federal funds.*

THE EMERGENCE OF TRIBALLY-OPERATED SERVICES

Prior to the mid 1960's, most public services for tribal members were planned and operated by the BIA and Indian Health Service (IHS). Other basic public services such as Aid to Families of Dependent Children (AFDC) were planned by the State of Arizona.

In the late 1960's through programs sponsored by the Office of Economic Opportunity, many tribes began to organize their governmental administrative departments. The enactment of the Indian Self-Determination Act of 1975, P.L. 93-638, further encouraged the development of tribal government-operated services. P.L. 93-638 gives tribes the right to contract for BIA and IHS funds to provide their own public services.

Since the passage of P.L. 93-638 in 1975, tribal government functions have expanded rapidly. Tribal governments now perform many of the same functions as do counties, cities and states. Because tribes are not subsidiary to any other governments, they are best described as general purpose governments.

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*"Human Services" means, for example, the establishment of child care standards; the licensing and regulation of facilities for the dependent child and the aged; the enforcement of civil codes; and the other services the government provides to enhance the social well-being of the public. The state has no jurisdiction to provide these services on Arizona Indian reservations without agreements.

Today all tribal governments in Arizona provide public services for tribal members. Services for the elderly are available on every reservation. Other tribally-managed public services include housing authorities, courts, police departments, employment programs, educational services, planning and zoning departments, natural resources, and public works. These services have been developed through a complex mixture of funding sources, which include P.L. 93-638 contract funds, Housing and Urban Development funds, General Revenue Sharing funds, and Comprehensive Employment and Training Act funds.

Prepared by: Inter Tribal Council of Arizona

Ute Indian Tribe
P.O. Box 190
Fort Duchesne, Utah 84026

(801) 722-5141

In Reply: Education

December 19, 1985

Select Committee on Children, Youth
and Families
Room 385
House Annex #2
Washington, D.C. 20515

Attention: Jill Kagan

Dear Ms. Kagan:

I was happy to learn from you about the Select Committee's tour of our reservation. Enclosed please find the following: Comprehensive Education Plan; Education Division Brochures (10); Reservation Profile and information concerning the Four-Worlds Development Project, University of Lethbridge, Alberta, Canada. As you can see, we have been implementing the basic concepts of the Four Worlds Development Project into our various programs.

There is one more important issue I failed to share with you during our telephone conversation. Four major tribal enterprises have failed and are no longer in operation. These businesses were the result of the EDA era of the latter 1960's. Without considering the educational and social development of our people, our tribe joined with other tribes in establishing industrial parks and resorts, and we have come to regret it. It is my belief that our tribe, like so many other tribes, were victims of "putting the cart before the horse."

In essence, we did not do our planning and it was assumed that our people were adequately trained and possessed an adequate understanding of commerce, principles of business and the management capabilities required in the operation of these rather high management intensive businesses. We also started out at the top with big businesses rather than starting out small by encouraging small private enterprises. The consequences of these failed businesses has been devestating and it has had a major impact upon the social and economic stability of the tribe and individual house holds in general.

Presently, tribal leadership is very apprehensive concerning future investment initiatives whether they be large or small. Consequently, education division programs have been aimed at re-training the young adult population and prepare them to begin operating small businesses and prospective employment opportunities in the local area. This re-education is further justified by the failures of the local public school system as substantiated and evidenced in the Education Plan.

I hope you find this information helpful to the Committee in preparing for your visit to our reservation. If you desire further information or clarification, please do not hesitate to call upon me.

Sincerely,

Forrest S. Cuch

Forrest S. Cuch
Education Division Head

Enclosures

October, 1983

UINTAH AND OURAY RESERVATION
Uintah, Duchesne, Grand and Wasatch Counties, Utah
Ute Tribe

Federal Reservation

Population:		
	1969	1,611
	1979	1,653
	1981	1,726

Tribal Headquarters: Fort Duchesne, Utah
Telephone: 801-722-5141

Land Status

Total Area: 1,021,445.82 acres

Tribally-owned Land:	1,006,902.29 acres
Government Land:	1.46 acres
Allotted Land:	14,542,07 acres

In addition to the land it owns, the tribe has subsurface rights on 429,000 acres in 1966, but additional acres have been succeeded back to the tribe since this time.

History

The Uintah Valley for many years before the coming of the white man had been hunting grounds for various bands of Ute Indians who would come to the Basin to hunt and live for certain lengths of time, and then being nomadic, they would move to other parts of Utah and Colorado territories. The first visit of the white man to the Basin was in 1776 when a party led by two Catholic priests, Dominquez and Escalante, passed through it. Other early trappers and explorers visited the valley in the early 1800's and a trading post was established in the vicinity of Whiterocks in about 1832. Early Mormon pioneers also visited the area before the establishment of the Reservation.

The Uintah Indian Reservation was established by an Executive Order of President Lincoln on October 3, 1861, and was confirmed by the Acts of 1861; May 5, 1864; May 27, 1902; and others. This Executive Order set apart the entire valley of the Uintah River within Utah Territory, extending on both sides of the River to the first range of contiguous mountains on each side, as the Uintah Indian Reservation. The original area contained approximately 2,287,474 acres.

An Act of June 15, 1800, provided for the removal of the White River Band of Indians from Colorado to the Uintah Reservation in Utah and allotments of land to them in severalty.

History (Continued)

The Uncompahgre Reservation was established for the Uncompahgre Band of Indians in Utah in lieu of land previously designated for them on Grand River in Colorado by Executive Order of President Arthur on January 5, 1882. This area embraced a tract of land to the southeast of the Uintah Reservation lying east of Green River in the Territory of Utah, and some 429,636 acres were set aside as the exterior to the Uintah and Ouray Reservation on March 11, 1948 (the Hill Creek Extension).

Culture

The Ute language is a member of the Uto Aztecan language family. Ancestors of today's Utes inhabited forested mountain slopes filled with game and productive streams. A shelter of brush, reeds and grasses lashed to poles bent in a conical shape was the typical housing. Each band member was an active contributor to the common welfare. Cooperative sharing was the essence of survival. The annual game drives in the fall were communal in nature. The Ute became experienced horsemen after horses were introduced by the Spaniards.

Government

A committee, known as the Uintah and Ouray Tribal Business Committee, is the governing body of the Ute Tribe. The Business Committee consists of six members, two elected from each of three bands (Uintah, Uncompahgre, and Whiteriver), and the Business Committee elects its own officers. In 1937 and 1938, the Uintah and Ouray Reservation Utes adopted the Wheeler-Howard Indian Reorganization Act of 1934, wrote a Constitution and By-Laws, and became a Federally Chartered Corporation on August 10, 1938, when their corporate charter was ratified.

Population Profile

Tribal Enrollment.	1969	1,611	
	1981	1,726	
Indian Resident	1970	1,734	
	1980	1,855	
Non-Indian Resident.	1969	5,900	
Unemployment	1979	41%	
	1980	47.5%	
Underemployment.	1970	24.6%	
Median Family Income	1974	$4,189	
Labor Force	1970	722	
Employment	1970	46%	387 persons
Earn Over $10,000	1974	4.9%	
Indians Below Poverty Level.	1970	61.3%	

Education

In 1970, the median years of education completed by Ute tribal members was 10. Approximately 511 or 56% of the adult Indians on the reservation do not possess a high school diploma.

At the time of this writing, there are a total of 742 Indian students (ages 3-18). Approximately 100 Indian pre-school students (ages 3-4) attend the tribe's Head Start Program. The school age students (ages 5-18) attend schools in two school districts, namely: Uintah County School District and Duchesne County School District. The Uintah School District serves a total enrollment of 5,017 students, of which approximately 499 or .09% are Indian students predominantly from the Uintah and Ouray Reservation. The Duchesne County School District serves a total enrollment of approximately 3,608 students, of which 93 or 2.6% are Indian students.

A majority of Indian students attend the Todd Elementary (297) and the West Junior High (154), both in the Uintah County School District. The Indian students attend high school at Union High School (105), which is in the Duchesne County School District. Other schools which most Ute students attend are Myton Elementary (16), Neola Elementary (10) and the Roosevelt Junior High (28) all of which are in the Duchesne County School District.

In general, the Ute Indian students are two (1.8) years behind their Non-Indian peers in average academic achievement at the ninth grade level. A recent study conducted by the Duchesne County School District indicated that the Non-Indian students from the Uintah County School District were one year behind the Non-Indian students from the Duchesne County School District in average academic achievement This means that the Indian students from the Uintah County School District are actually three years behind the Non-Indian students from the Duchesne County School District when they enter the high school (Union) in the Duchesne District.

Indian student attendance averages approximately 87% for grades K to 9 and 67% for grades 10-12.

Over the past ten year period (1979-1980), the drop-out rate for Indian high school students has ranged between 12% to 61%, an average of 36.5%. Approximately 50 or 35% of the secondary Indian students attend off-reservation government operated boarding schools. The primary reason for their attendance at these schools is that they cannot compete academically and socially in the public high schools.

Education (Continued)

Approximately 30 Indian students are in college and approximately 30 students are in post secondary vocational training programs. The Tribe has contracted with the Brigham Young University to provide an on-site training program for 32 students: 16 are being trained as certified teachers (elementary and secondary) and 16 are taking college preparatory and general education courses.

Utah State University has an extention program near the reservation. One area vocational school is also near the reservation. Approximately 75 Indian students enroll in courses annually in both of these schools.

Educational Concerns As Articulated By Tribal Leaders

The responsibility for the education of Ute children is viewed on a 50/50 basis, 50% parent responsibility and 50% school responsibility. In general, there are inadequacies on the part of both the parents and the schools. There are many Ute parents who do not consider it their responsibility to educate their children and offer very little support in this process. On the other hand, the schools are not making adequate provision for Indian parent participation in the operation of the schools. This is verified by the fact that there is no Indian representative, past nor present, on the school boards in the area.

A comprehensive needs assessment conducted in 1978 indicates that over a twenty (20) year period, there has not been a significant improvement in the average academic achievement levels of Ute children. During this time, the fluency level of the Ute language has been lost among the school age children.

In general, any or all improvements in the educational advancement of the Ute people have occurred as a result of the efforts of the Ute Indian Tribe. The Ute Tribe is currently pursuing a policy of local control of programs serving Ute children, including categorical funds provided by the Federal Government. The top priority programs as viewed by the Ute Tribe are the Johnson O'Malley Supplemental Program and the Continuing Education (Higher Education Grant Program), both of which are funded under the Department of Interior - Bureau of Indian Affairs. The JOM Program has been contracted from the BIA since 1978. Local control of this program has greatly enhanced services to Indian children.

The Ute Tribe favors continued participation in the public school system. However, the tribe believes that the school system must become more responsive to the needs of the Ute children. Presently, the public school system is not developing the leadership potential of Ute children. If this trend continues, the Ute Tribe intends to assume this responsibility by operating its own school system.

Tribal Economy

The Ute Indian Tribe derives most of its annual income from oil and gas revenues. The Ute Tribe has initiated business enterprises to supplement their annual income. However, two of these enterprises have ceased operation. They are the Ute Tannery and Ute Fabrication Plant (furniture). The remaining enterprises consist of the following: Ute Tribal Water System; Bottle Hollow Resort; Cattle Enterprise; Ute Lanes Bowling Alley and the Ute Laboratory.

Tribal Concerns

Two major issues presently facing the Ute Indian Tribe are unemployment (47.8%) and tribal enterprise management problems. Deficiencies in education achievement and training are viewed as the primary contributors to this situation.

Geographical/Climate

The Uintah and Ouray Reservation is located in northeastern Utah. Most of the reservation lies in a natural "bowl" known as the Uintah Basin. Fort Duchesne, 150 miles east of Salt Lake City, is the main headquarters of the Ute Indian Tribe and Bureau of Indian Affairs.

The Uintah Mountains to the north of the reservation are the only major mountain range in the United States that run east and west. This mountain range has peaks reaching well above 13,000 feet above sea level, while the elevation in the Uintah Basin drops to 4,200 feet above sea level.

The area is arid like much of Utah, averaging only 7.8 inches of precipitation annually. The temperature varies seasonally from a high 90 degrees to a low of 0 degrees.

There are three major rivers in the reservation area and all have numerous tributaries flowing into them. These are the Green River which flows into the Colorado River; the White River, which enters the Green River from the east near the small town of Ouray; and the Duchesne River, which enters the Green River from the west also near Ouray.

With the reservation spread over such a large area in such varying terrain, many different landscapes are found from forested mountains, rolling plains and valleys, grassy benchlands and plateaus, to barren canyons and benchlands, and semi-desert regions.

Transportation

The reservation is traversed by U.S. Highway 40 which runs east and west and provides a major communication link for the towns of Fort Duchesne and Roosevelt. Other roads on the reservation are generally of poor quality resulting in difficult transportation over significant distances.

Commercial airline and bus transportation services are available in the Uintah Basin, but, unfortunately, the area does not have any railroad facilities. Continental Bus Service is available going east and west from the reservation, and Frontier Airlines provides service at Vernal to Denver, Colorado, and Salt Lake City, Utah.

Other Services/Facilities

Housing conditions of the Ute Indian people have been dramatically improved since 1964 when a Housing Authority was established and the first Mutual-Help Project, through the Department of Housing and Urban Development, was initiated. As of June 30, 1974, a total of 168 new homes have been constructed. The status report showed 368 Indian housing units on the reservation - 313 in standard condition, 55 in substandard and needing replacement, and 20 additional units needed for new families.

The Indian Health Service, a division of the U.S. Public Health Service, provides health care to the Ute Indians through a medical and dental clinic in Roosevelt and contract medical care through the Duchesne County Hospital in Roosevelt and other facilities. Accidents are the leading cause of deaths among the Indian population whereas heart and cancer problems lead in the Non-Indian population. In general, Indians die earlier and from different causes than their Non-Indian neighbors. Drug abuse is minimal among the Ute people, but as on many Indian reservations, alcoholism is a serious problem and the tribe has had an alcoholism rehabilitation program operating for several years.

In 1978, construction of a new tribal and BIA administrative office building was completed. This building, constructed with funds under a grant from the Economic Development Administration, presently houses both tribal and BIA offices.

The Indian Health Service has installed a sewer system for basic sanitary facilities. Gas is supplied by the Mountain Fuel Company. Three companies supply electricity to various parts of the reservation, the Moon Lake Electric Association, the Utah Power and Light Company and the Uintah Power and Light Company.

Ceremonies

The annual Bear Dance of the Ute Indian Tribe is held in April or May. The Sun Dance, an annual religious ceremony takes place two times a year, one in July and one in August.

Recreation

Annual 4th of July Pow Wow, hunting and fishing are primary recreation interests. Fort Duchesne, an old army post, has interest to many tourists.

Ute Tribal Business Committee

Floyd Wopsock, Tribal Chairman (801) 722-5141

Frank Arrowchis, Vice-Chairman

Leon Perank, Member

Stewart Pike, Member

Homey Secakuku, Member

Lester Chapoose, Member

Education Division

Forrest S. Cuch, Education Division Head (801) 722-5141

UTE INDIAN TRIBE

EDUCATION DIVISION

"Ute people are our most valuable tribal resource."

An administrative division of the Ute Indian Tribe.

Times have changed since the closing of the Whiterocks Boarding School in 1951. Fond memories of the old school continue to delight many of those who attended the school.

Most Ute students now attend local public schools. The transition from Indian boarding schools to public schools have been a difficult one. Initially, many Ute people have thought that the public schools must bear the responsibility for educating Ute children. This attitude has changed.

The Ute people have found it necessary to become more involved in the development of programs and school operations. Many parents are discovering that they, too, have a large responsibility in this process. Many Ute parents have also come to realize the importance of survival skills in the dominant Anglo culture. It is vital that Ute youth possess a strong identity and a growing self-confidence in order for them to meet the challenges of the future. It is this new approach to educating Ute people that will correct the failures of the past and promote the growth and development of our people for years to come.

UTE TRIBE EDUCATION DIVISION

The Ute Tribe Education Division was originally established in 1951 to facilitate the transfer of Ute Indian students from the Uintah Boarding School at Whiterocks, Utah to local public schools. The Ute Education Division has steadily evolved and expanded toward providing more educational services to its members, including non-members who are eligible for federally funded Indian education programs. In recent years, the Ute Education Division has emphasized adult education, vocational training, teacher training, curriculum development, bilingual education, and other supplemental education programs available from federal grant funds and other sources.

The Ute Tribe Education Division consists of the following educational programs:

- Adult Basic Education
- Adult Vocational Training
- Early Childhood
- Higher Education
- Off-Reservation Boarding Schools
- Ute Language Department
- Ute Vocational Education Project

All of the above programs are featured in the following pages of this brochure.

For further information contact:

Mr. Forrest S. Cuch, Education Division Head
Ute Tribe Education Division
P.O. Box 190
Fort Duchesne, Utah 84026
Phone: 722-5141, ext. 375

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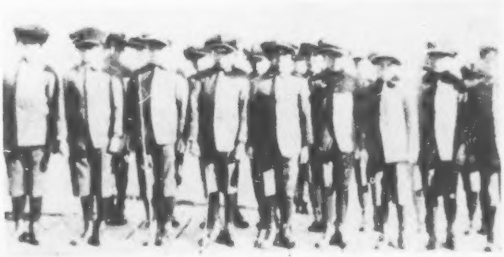


now . . .

The Education Division has set forth the following goals and objectives:

PHILOSOPHY

The Ute Tribe Education Division has been established to create a holistic atmosphere of educational opportunities that are individually appropriate and assist the individual to realize their maximum learning potential in maintaining dignity and self-worth throughout their lives. Through education, each individual will learn skills which will ensure their right: to survival as Indian people; to exercise free will; to make choices; and to initiate and sustain self-sufficiency. Education will enable them to make individual choices for the preservation of one's harmony and balance in the Indian and non-Indian world.

MISSION STATEMENT

The Education Division exists to present educational alternatives to the Ute tribal members of all ages. We believe that it is possible for each individual to maximize their potential while being productive contributors to tribal tradition and customs. The development of people through guidance, career opportunities and support services will enable tribal members to understand, appreciate and excell in business, industry or a career of their choice. The protection and development of all Ute people and the preservation of all natural resources will be our ultimate mission.

GOALS

- Ute people will be self-confident, self-sufficient and assertive individuals leading happy and successful lives.
- The Ute language and culture will become a functional and integrated part of every-day life with its usefulness re-established.
- Ute parents will become more involved with their children's educational development which will help them to achieve to their potential.
- Ute tribal members will become better educated and more qualified, through specialized/technical knowledge, to compete in the world of technology.
- Ute people will be better informed concerning tribal and national issues in order to make choices that are appropriate and in the best interest of the tribe.
- Unemployment will be reduced by Ute people obtaining necessary skills and abilities to protect and preserve natural resources, and not allowing the exploitation of resources to occur.
- Through unity and a stronger tribal government, the Ute Tribe will grow and prosper and social problems will be minimized.

Ute Indian Tribe
a.b.e.
Adult Basic Education

UTE TRIBE ADULT BASIC EDUCATION

The Ute Tribe Adult Basic Education Program has been funded by the U.S. Office of Education, Title IV, Part C of the Indian Education Act and by the Ute Indian Tribe. The primary objective of this program is to provide basic skills development leading to successful high school completion or fulfillment of GED (General Education Development) requirements.

The Ute Tribe ABE Program offers the following:

- Education Resource Center consists of a library, texts, research and reference materials, study areas, classrooms, and other educational facilities.
- Basic Skills Studies includes English I and II; Math I and II, Science, Writing, and Social Studies.
- GED and High School Completion - Pre-GED workbooks, approved high school courses in all subjects/courses required for graduation and approved by local high schools.
- Refresher Courses - Courses primarily designed for tribal employees and other interested individuals
- Make-Up Credit - For secondary students lacking credit and high school drop outs, including those who have been referred by the Tribal Courts.
- Driver's Education - A Utah State approved training for adults to fulfill state drivers training requirements.

Eligibility varies according to the criteria of the funding source.

For further information, contact:

Ms. Jean C. Noble, Director
Ute Tribe ABE Program
P.O. Box 146
Fort Duchesne, Utah 84026
Phone: 722-5141, ext. 371
or 722-5051

ADULT VOCATIONAL TRAINING

The Adult Vocational Training Program of the Bureau of Indian Affairs was authorized under Public Law 959 enacted August 3, 1956 to help adult Indians to obtain reasonable and satisfactory employment. It was originally referred to as the "Relocation Program."

In 1980, the Ute Indian Tribe contracted the operation of the AVT Program from the Bureau of Indian Affairs. The program has been modified to emphasize training in skill areas in which local employment opportunities are available. All training under the AVT Program is limited to 24 months with exception of the nurses training which is limited to 36 months. The Ute Tribe AVT Program offers the following services:

- Financial assistance to attend approved vocational training programs in the local area. A living stipend is authorized to certain individuals who meet the lower income criteria established for this program.
- Financial assistance to attend approved vocational training programs, including accredited junior colleges within the state of Utah.
- Enrollment in BIA Post High Schools: Haskell Junior College, Lawrence, Kansas; IAIA (Institute of American Indian Arts) Santa Fe, New Mexico; SIPI (Southwest Indian Polytechnical Institute), Albuquerque, New Mexico; and United Tribes Education Center, Bismark, North Dakota.
- Career counseling, testing and guidance.
- Employment counseling, pre-employment workshops and training, referral or placement and follow-up counseling.

Eligibility: Applicants must be one fourth or more degree Indian blood as recognized or verified by the Secretary of Interior or representative of the Secretary. All applicants are required to apply for financial aid.

Under the Ute Tribe AVT Program, tribal funds are also appropriated to provide career development opportunities for members of the ute Tribe to enroll in approved vocational or college course instruction in the local area. This program is strongly recommended for tribal employees who are members of the Ute Indian Tribe and desire to up-grade their career status.

For further information, contact:

Mrs. Loya Cesspooch, Director
Adult Vocational Training Program
P.O. Box 190
Fort Duchesne, Utah 84026
Phone: 722-5151, Ext. 254,
or 722-2822

Project Head Start

EARLY CHILDHOOD

The Ute Indian Tribe Project Head Start, perhaps one of the oldest programs in existence, was initiated in 1961 as a tribally funded pre-school program. It is said that the Ute Tribe Pre-School Program was used as a model in the development of what is now Head Start. Consequently, since 1966, the Ute Tribe Head Start has operated with funding provided by the department of Health and Human Services (HHS), Administration for Children, Youth and families (ACYF) - American Indian Programs Branch. The Ute Tribe operates eight centers, seven half-day programs and one full day center.

Head Start has five primary objectives that must be reflected upon in the delivery of comprehensive developmental services. The program's main objective is, first, to promote the parent's influence upon the child and enhance the parent's role as the prime educator of their child; second, to improve a child's health and physical abilities; third, to encourage a child's self-confidence, curiosity, self-discipline, and cultural identity; fourth to enhance a child's mental processes and skills; and fifth, to increase the ability of a child and his/her family to relate to each other and those around them in a loving and supporting manner.

Comprehensive developmental services are provided for pre-school children, ages 2-6, of all families (Indian and non-Indian) living on or near the Uintah and Ouray Reservation. Eligibility is based on income levels as determined yearly by the Administration for children, Youth and Families.

For further information, contact:

Mr. Charles Clay, Director
Ute Tribe Project Head Start
P.O. Box 265
Fort Duchesne, Utah 84026
Phone: 722-4506

Higher Education Department

GRANTS AND SCHOLARSHIPS

The administration of tribal grants and scholarships was one of the central responsibilities of the education department when it was established in 1951. When the education division was established in 1976, the Higher Education Department was granted independent status as a distinct department under the division. In 1978, the Higher Education Department contracted the operation of the Higher Education Grant Program (Continuing Education) from the Bureau of Indian Affairs. The Higher Education Department presently administers both BIA and tribal higher education grants and scholarships.

The Ute Tribe Higher Education Department offers four programs to assist Ute students pursuing a higher education:

ON-SITE GENERAL EDUCATION PROGRAM:

Under this program, new or first year college students can receive 48 credit hours per year of general education requirements by attending courses conducted in the Tribal Education Building by the faculty from the Utah State University - Roosevelt Extension Center. The pupose of this program is to prepare college students for full-time on-campus college training.

ELIGIBILITY:

Students must be a member or have one parent enrolled in the Ute Indian Tribe.

BIA HIGHER EDUCATION GRANT PROGRAM:

This program provides supplemental grants to full-time students attending an accredited college or university. Bureau of Indian Affairs Higher Education Grants fulfills a portion of the student's educational costs to attend a college of their choice. Students receiving these grants are required to establish financial need for financial aid separately from the PELL and on-campus aid at each institution.

ELIGIBILITY:

Students must be ¼ or more degree Indian blood as recognized by the Secretary of Interior.

UTE TRIBE HIGHER EDUCATION GRANT PROGRAM:

This program provides a supplemental grant to full-time students attending an accredited college or university. It is commonly used to supplement the BIA Higher Education Grant and other financial aid programs offered to Indian college students.

ELIGIBILITY:

Students must be enrolled members of the Ute Indian Tribe

UTE TRIBAL SCHOLARSHIP PROGRAM:

The Ute Indian Tribe presently provides scholarship awards for full-time college students who can maintain a 3.0 grade point average while carrying 12 credit hours or more per quarter or semester. The scholarship is based on academic achievement while attending an accredited college or university.

ELIGIBILITY:

Students must be enrolled members of the Ute Indian Tribe

The Tribal Scholarship Officer administers all of the above programs in consultation with the Tribal Scholarship Committee. Members of the Scholarship Committee are: JoAnn Myore, Lillian Reed, Vivian Powaukee, Carleen Kurip and Floyd Wyasket. All Ute students sponsored under the program are encouraged to meet with the Scholarship Officer and Scholarship Committee often.

For further information, contact:

Ms. Eldora Perank
Tribal Scholarship Officer
Ute Tribe Education Division
P.O. Box 190
Fort Duchesne, Utah 84026
Phone: 722-2052 or 722-5141, ext. 294

Off-Reservation Boarding Schools Department

From September 1974, until March 1982, the Bureau of Indian Affairs, through a P.L. 93-638 Community Education Contract, provided funding for the program of support services for Ute students who, with parental consent, chose the alternative of off-reservation boarding schools. After the BIA discontinued funding, the Ute Tribe appropriated monies for program operation.

"Support Services" are made up of a wide variety of activities, liason and personal in nature: application processing; arranging transportation; daily monitoring of student's academic and personal problems/progress; over-the-phone and on-site counseling; involving parents in the educational process of their children and coordinating services and information with other Ute tribal, BIA, IHS, County and State offices who work with our youth.

Students are enrolled in the boarding schools of Sherman, Phoenix, Chemawa, and Theodore Roosevelt. Students were also enrolled at Intermountain until the closure at the end of 1983-84. Academic remediation and opportunties for participation are available at all the schools. An average of all ORBS students' report cards indicate a "C" level of performance. Many become involved in campus activities holding dorm, class or club offices; some play on inter-mural or school team sports.

The factors of low achievement in the public school system and family or social complications that some students experience, combine to make the alternative of attending off-reservation boarding schools viable and needed. This is evidenced by the fact that more Ute students (92) have graduated from boarding schools in the last ten years, more than from public high school.

For more information, contact:

Ms. Cynthia Akins, Director
Off-Reservation Boarding Schools
Ute TYribe Education Division
P.O. Box 190
Fort Duchesne, Utah 84026
Phone: 722-5141, ext. 376

ORBS Graduates

LANGUAGE • HERITAGE • CULTURE • TRADITIONS

Northern Ute Tribe
Ute Language Department

The Ute Language Department was established in October 1983. This department is the result of a series of projects initiated since 1976 to foster and preserve the Ute Language and Ute cultural traditions. The primary intent of this department is to strengthen self-concept and identify among Ute Indian youth and the Ute Indian community, in general.

The Ute Tribal Business Committee adopted a Ute Language Policy in April, 1984. It is believed that the Northern Ute Tribe is the first American Indian Tribe to adopt such a policy within the continental United States.

The Ute Language Policy governs the operation of the Ute Language Department. It authorizes the establishment of a Ute Language, Culture and Traditions Committee. The purpose of this committee is to serve as the primary planning, screening and review board for all issues pertaining to the Ute language, Ute history, Ute cultural and related activities on the Uintah and Ouray Reservation. The Ute Language Department and Committee works closely with the Wykoopah Bilingual Education Project, Tribal Museum and other cultural/educational programs serving the Ute people.

The Ute Language Department is presently working to expand Ute language instruction into the Ute communities. Ute Language Department personnel also provide instruction in traditional Ute skills and practices such as tanning hides, basketmaking, dance costume making, beadwork, food preparation and other traditional skills. The Language Department develops instructional materials and visual aids. They also utilize curriculum materials developed previously by the tribe, and materials developed by other Indian tribes, and other Indian bilingual/bicultural projects. Ute Language personnel develop and participate in training programs in bilingual/bicultural education.

ELIGIBILITY:

This varies according to the funding source and program eligibility criteria as specified.

For further information contact:

Mrs. Colleen Redfoot,
Ute Language Coordinator
Ute Tribe Education Division
P.O. Box 190
Fort Duchesne, Utah 84026
Phone: 722-5141, ext. 210

UTVEP

Together We Succeed

Ute Vocational Education Project

The Ute Tribe has been successful in obtaining a three-year grant under the U.S. Department of Education - Office of Indian Vocational Education to operate a vocational education project during the period February 1, 1984 to January 31, 1987. The center is located in the former Ute Fabrication Plant and has been renovated into classrooms and shop areas. The primary goal of this project is to re-educate and provide skills training enabling the Ute people to benefit from the industrial growth in the Uintah Basin. The ultimate goal is to break the cycle of failure in education among the Ute people and to provide alternatives which will lead to improved quality of life for Indian people.

PHILOSOPHY

The Ute Tribe Vocational Training Program is a unique educational endeavor that utilizes a holistic, non-traditional approach to learning, emphasizing self-worth and appreciation of cultural values as a basis for developing the whole person. Survival skills in mathematics, language arts and reading are emphasized, while developing competence in manipulative skills areas.

CURRICULUM

The curriculum under the project is divided into two main categories: Pre-vocational or basic skills and vocational or manipulative skills. The pre-vocational classes include math, reading, language arts, etc. while the vocational area includes automotive, welding, computer programming and word processing, building trades and heating and air conditioning. Evening classes are conducted for employees desiring to up-grade their skills. These areas are further segmented into three additional categories: beginning, intermediate and advanced. Students are given pre-tests to determine aptitude and competency in various skills. At this point, individual needs are addressed and the students taught at their level. Survival skills are stressed as a level of competency in the basic skills area and job entry skills stressed in the manipulative area. Utilization of basic skills in the manipulative area provides additional reinforcement of the information because students can immediately apply it.

A very integral part of the project is career advisement. Students receive career counseling and testing along with emotional and support counseling. On-the-job work experiences are provided to allow students the opportunity of experiencing first-hand different work stations. Job placement and follow-up counseling are also provided.

ELIGIBILITY:

1) Any individual who is a member of a tribe, band, or other organized group of Indians, including those tribes, bands or groups terminated since 1940 and those recognized by the State in which they reside, or a descendent in the first or second degree, of any such member; or 2) considered by the Secretary of the Interior to be an Indian for any purpose; or 3) an Eskimo or Aleut or other Alaskan Native.

For further information, contact:

Mr. Jon Hansen, Director
Ute Vocational Education Project
P.O. Box 430
Fort Duchesne, Utah 84026
Phone: 722-2355 or 722-5141, ext. 207

THE NAVAJO NATION
WINDOW ROCK, NAVAJO NATION (ARIZONA) 86515

PETERSON ZAH
CHAIRMAN, NAVAJO TRIBAL COUNCIL

EDWARD T. BEGAY
VICE CHAIRMAN, NAVAJO TRIBAL COUNCIL

EDUCATION OF NAVAJO CHILDREN

A Statement to Members of the House Select Committee
on Children, Youth and Families

Prepared by: Navajo Division of Education
Mary Helen Creamer, Executive Director
January 8, 1985

The Navajo Nation places a great emphasis on the importance of education for our children. Education has been identified as the number one priority of Chairman Peterson Zah. Education is a priority because we realize that only through educating our young people can we hope to solve any of our other problems. Our economic and political development will depend on the skills which these young people bring to their adult professions and occupations. The preservation of our culture and the perpetuation of our language have also come to depend, to an increasing degree, on the appropriateness of the education which our young people receive.

While major strides have been made in some schools in improving the quality of our children's education, the over-all picture remains disheartening. On standardized tests of achievement, our children continue to test out at far below the national average, and below the tested achievement levels for other minority groups. This is true in the state public schools and in the BIA funded schools as well.

A report of the Arizona Department of Public Instruction in June of 1984 showed Navajo speaking students scoring below the 30th percentile in reading on standardized achievement tests at every grade level. The scores for grammar are comparable. The scores for math, while somewhat better, are still unacceptably below grade level. Achievement tests taken by New Mexico public school students also show American Indian students, which include a large number of our Navajo students, testing at far below grade level. Scores in the BIA schools serving the Navajo Nation for 1983 showed our children testing out at a 7.6 grade equivalency for the total battery of the CTBS at 12th grade. Particularly noticeable in the BIA scores is the great lack of progress throughout high school. The grade equivalency for 12th grade is only half a grade above the grade equivalency for 10th grade.

We no longer respond to these scores by blaming the children or the culture or their parents. We have seen in successful schools on the reservation that our children can learn effectively in appropriate settings. We have seen this at the community controlled contract schools at Rock Point and the Navajo Mission Academy. We have seen this at the primary school in the Ganado Public School District. We have seen this in many of the private mission schools located on reservation. We have other individual examples of effective schools in the public sector. The problem is that, overall, our schools are simply not effective enough in teaching our children. We feel that things need to be improved.

As I am sure you realize, our publically funded schools are either heavily or entirely dependent upon federal funding. Even our state public schools depend upon Impact Aid funds for a major portion of their maintenance and operation money. Therefore our schools are very much at risk in the current budget cutting environment in Washington We had hoped that our children's education would be considered an essential service which would not be subject to the Gramm-Ruddman legislation. This did not occur. This means that the sup- plemental programs which are directed toward our children and the pro- grams which fund their basic educational program as well are going to be cut further unless Congress recognizes the central importance of these programs.

Our educational programs have been being cut or frozen for the past several years. The result is that there is very little available to try new approaches. More and more of less and less in education appropriations has meant more and more of the same old thing in the classroom. We do not believe that our education systems can maintain their programatic integrity under additional budget cuts. We know that they are not likely to improve under these circumstances.

We hope that you will consider in your committee the critical state of education in the Navajo Nation and introduce legislation which will protect educational funding upon which our schools rely from the next round of budget cutting. This would include the Impact Aid program, BIA education funding at all levels, supplemental programs such as Chapter I, Title VII and supplemental programs directed at Indian students such as Title IV and the Johnson O'Malley Program. We are very concerned that the basic educational funding programs will be cut back and that the supplemental programs will be cut back even more or eliminated in the next two or three years unless there is clear language protecting these programs.

Another area of concern which I wish to address to you is the issue of education in the language and culture of our people, and the role of our Navajo language in publically funded school education. There was a time when tribal history and customs and patterns of leadership were passed down within the clan exclusively. There was a time when the language was simply there, the medium of conversation for all Navajos. At that time there was no need to look to the schools to preserve Navajo language and perpetuate Navajo culture. Those times are no longer with us. Our children live in two worlds. Their grandparents are mostly Navajo speaking. The old people strongly maintain the culture. Many times their parents speak mixtures of Navajo and English which are not true to either language. The children themselves often come to school speaking Navajo. But over the period that they are in school they lose fluency in Navajo. They do not necessarily become competent in English. In fact, reading and grammar scores suggest that over time our children end up less than competent in both languages.

The Navajo Nation is THE place where our language and culture must be preserved if they are to survive anywhere. We do not have a country of origin where the traditional language is spoken and the culture lived, as do the descendants of European immigrants. This IS our country of origin as a distinct people. It is extremely important to us that the Navajo language, Navajo history, traditions, civics and culture be part of the formal education of our children. This is not occurring in most schools. Our history, if touched upon at all, is usually lumped into a "tribes of the Southwest" unit. Our traditions are often misrepresented if they are mentioned at all. Our children do not get any grounding in tribal civics.

The language is the most poorly addressed. With one or two exceptions, such as Rock Point Community School, Navajo, if it is used at all, is used to "explain" English-language subject matter in the primary grades to students who do not speak adequate English. As soon as these students are more fluent in English, the Navajo is discontinued. No effort is made to develop competency in Navajo for our children. Navajo education policy calls for the development of students who are competent in both languages. On the whole, no efforts are being made in the public schools or BIA schools to do this. Again, budget cuts, lack of money are often given as the excuse for failure to address the Navajo language in school. And certainly schools are even more reluctant than they would otherwise be to address Navajo competency when they are looking at the coming cycle of funding cuts.

We are concerned that at the national level there is little understanding of our language needs. These needs are not just for bilingual education to bridge the gap to English . We need native language instruction at all grade levels to develop competency in both languages. Our children must be able to converse with their elderly relatives, with their parents. They must be able to understand the political dialogue of their nation. They must help us to develop the language in its written form. It is only just that the schools which educate our children help to meet this need.

At the national level there appears to be a growing disenchantment with bilingual education, particularly by the Secretary of Education. At the same time there is a growing interest in introducing foreign languages into the elementary grades when it is admitted that children learn them best. We would ask that the preservation of tribal languages be recognized as a critical language need, comparable to the need to develop students who understand critical foreign languages such as French, German, Russian, and the like. We would ask that provision be made in all federal language programs for tribal languages. We would also ask that developmental bilingual education programs be favored under Title VII and that incentives be given to public schools and BIA schools to encourage tribal language instruction.

Two other areas of educational concern will be touched on briefly. One of these is vocational education. We have a great need for a skilled workforce to build our tribal economy. We must look to the publically funded vocational education programs to meet most of this need. Our young people need to be prepared by the time they leave high school to either seek employment with some level of vocational training already in place, to qualify for post-secondary vocational programs, or to enter college. There is no future for a tribal nation whose workforce is made up essentially of unskilled workers. Again, we are concerned that the coming budget cuts will overturn some of the initiatives now being made in vocational education. We are concerned that the Carl Perkins Vocational Education Act will be amended by appropriation.

The Navajo Nation has an extremely high unemployment rate, near 37% according to official figures, far higher if the long-term unemployed who no longer contribute to these statistics are considered. One of the reasons for this unemployment rate is the absence of business and industry on reservation. A contributing factor to the lack of industry is the need for a skilled workforce. If our young people are to be able to continue to live here, to continue to BE Navajo, they must have opportunity. They must be able to look ahead to a life of working, building their Navajo Nation, supporting their families HERE.

This cannot happen without economic development. And economic development cannot happen without vocational education programs to develop a skilled workforce that will attract industry and develop business opportuntiies.

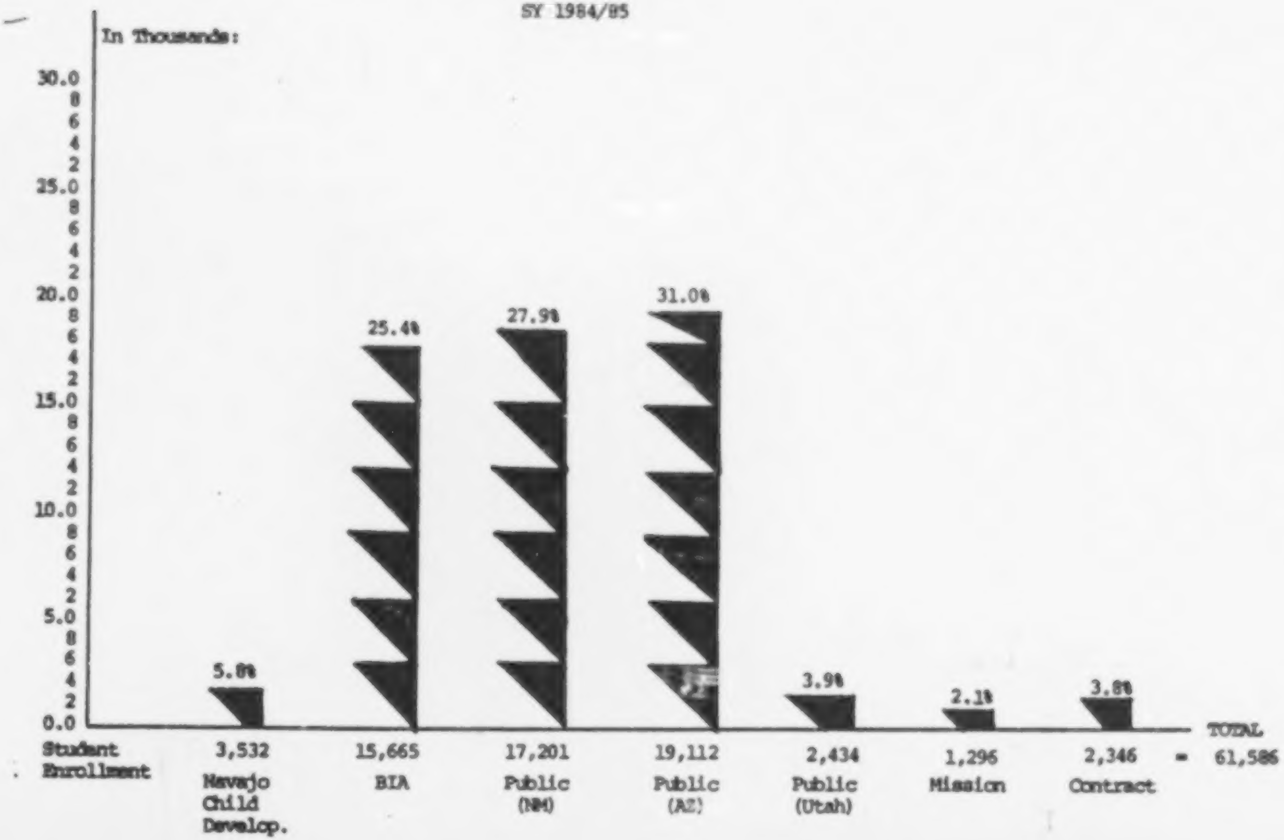
The final concern we wish to present to you is the need for schools and communities to address the problems of substance abuse among our young people. The Navajo Nation has a great problem with abuse of drugs and alcohol and chemical dependency among our youth. Drugs and alcohol contribute to a high accident rate, with deaths and injuries to our teenagers and young adults at 7 times the national average. Our young men age 14 and over have a higher death rate than the rest of the American male population in that age group.

We need programs in our schools of education and counselling to help deal with this problem. We need recreational alternatives for our young people which stress drug-free experiences. We need therapeutic alternatives for those young people already addicted to alcohol and drugs. Federal incentives are needed in all of these areas to encourage the development of locally-based and school based programs. Possibly the ideas of developing state and tribal civilian conservation corps programs for young people would also help in this regard.

These are some of the issues which we wish to bring to your attention regarding the educational needs of the Navajo Nation. We realize that this is a time of restraint and budget cutting in Washington. We are concerned, however, that if educational programs which serve our children are cut further, we will suffer in the long run from the consequences of poor educational quality. Education is the foundation of our future. That foundation must be strong. Otherwise, whatever we try to build upon it will not stand. We ask your support for building a strong foundation for our future.

NAVAJO STUDENT ENROLLMENT

SY 1984/85



DISCUSSION PAPER

on

INDIAN HOUSING NEEDS AND ASSISTANCE PROGRAMS

for the

HOUSE DEMOCRATIC TASK FORCE

October 1985

Navajo Housing Services Department
Division of Community Development
The Navajo Tribe

1.0 INTRODUCTION

This paper presents basic information on the current Indian housing situation in the United States and makes recommendations on ways in which the Federal government could better assist the various tribes in improving their housing conditions. Particular emphasis is placed on the Navajo situation since that is what we know best. Some important changes of focus and direction are suggested for federal Indian housing programs; these could greatly improve the government's performance while helping the tribes to achieve greater self-reliance as well.

2.0 HOUSING NEEDS

2.1 NATIONAL

Indian housing needs have suffered varying degrees of neglect for many decades, and many Reservations still show scant improvement in conditions. This is not just a result of inadequate funding, though that is obviously an important factor. How program money is spent is also of crucial importance.

The 1983 Bureau of Indian Affairs Inventory revealed the following data on housing needs in it's various Area (regional) Offices. These will be updated by the 1985 Survey, results of which should be available soon.

1983 INDIAN HOUSING NEEDS

	NEW UNITS	REPAIRS
AREA	TOTAL NEEDED	TOTAL NEEDED
Eastern	1,338	799
Billings	3,238	685
Aberdeen	2,656	1,144
Portland	2,709	1,443
Minneapolis	2,875	1,591
Anadarko	3,366	1,573
Phoenix	5,718	876
Albuquerque	3,786	2,190
Muskogee	7,611	2,336
Sacramento	10,458	5,555
Juneau	5,047	1,980
Navajo	9,200	11,223

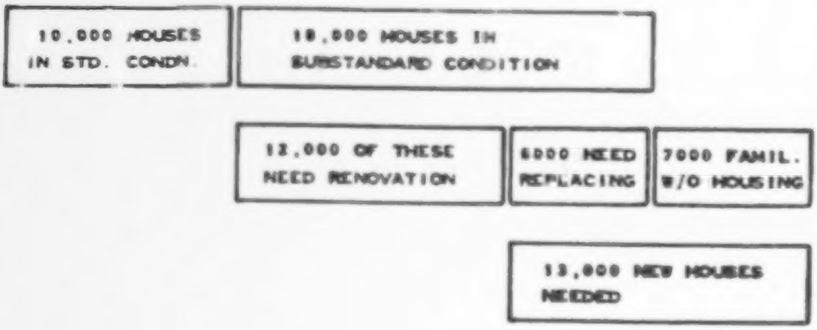
Source: BIA Annual Survey

The reference condition is the so-called "standard house" which defines whether repairs are needed or a new house must be built. Also included in the "New Houses" totals are families without housing of their own.

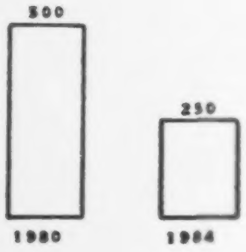
Note there are wide differences in housing needs in the various regions, both for new houses and repairs/renovations. These reflect differences in Indian population (smaller reservations often have better overall conditions), past program performance, population growth, deterioration of existing housing stock and other factors.

2.2 NAVAJO

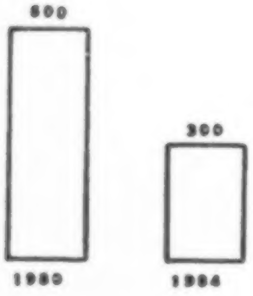
BIA Navajo Area housing records indicate the following data for 1984:


10,000 HOUSES IN STD. CONDN.
18,000 HOUSES IN SUBSTANDARD CONDITION
12,000 OF THESE NEED RENOVATION
6000 NEED REPLACING
7000 FAMIL. W/O HOUSING
13,000 NEW HOUSES NEEDED

In vivid contrast to these needs are HUD/NHA and BIA/HIP recent "production" in the Navajo Area:

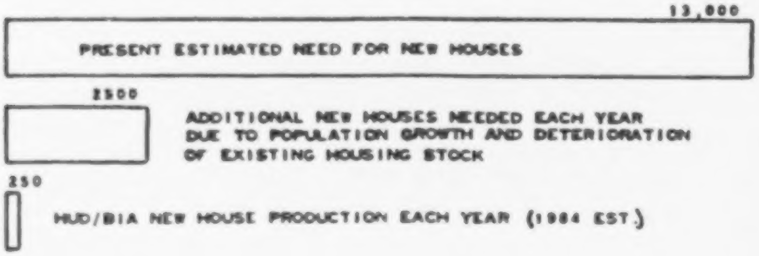


HUD/NHA NEW HOUSES COMPL.



BIA/HIP NEW HOUSES + RENOVATIONS

Putting these needs and supplies of new housing together gives the following stark comparison in the Navajo case:



3.0 EXISTING FEDERAL PROGRAMS

Two federal agencies supply Indian housing. Their programs are briefly discussed below:

3.1 HUD/NHA

The Department of Housing and Urban Development has operated through various Indian Housing Authorities (in this case Navajo Housing Authority) to build two types of subsidy housing: Low Rent and Mutual Help. Low Rent is a rental subsidy program whereby new single family or duplex units are built and then rented to qualifying families at subsidized rental rates.

Mutual Help (the other program) builds new single family homes for qualifying families who purchase them at heavily subsidized payment rates. Both programs are intended for low and very low income families.

Approved HUD housing units are grouped into subdivision projects of 20 to 50 units, usually in growth centers or other established communities. Designs are by contract with outside architects (Indian where possible), are based on national HUD Minimum Property Standards, and are heavily Anglo-influenced as to style, plan concepts and building materials. Construction is by competitive bid to contracting firms (again, Indian where possible).

Construction cost is now ranging between $60,000 and $100,000 per unit on completed houses.

ANALYSIS AND COMMENT

The HUD/NHA program grew out of the 1960's Inner Cities programs, and to this day are run in much the same manner. Most of the criticisms which have been levelled at HUD apply equally to its Indian housing programs. Designs must meet rigid HUD Minimum Property Standards (far more relevant to urban areas than rural and often remote reservations). Administration is through a multi-tiered and well staffed bureaucracy that adds a considerable cost load to Indian programs. On top of this, since regulations do not allow use of native materials (adobe, sandstone block, etc.) expensive processed building materials must be shipped onto reservations. This pattern effectively precludes any significant long range economic development benefit from HUD programs on most reservations. It also puts the tribes in the position of attending to rather minor administrative details while all major policy and program decisions are made by HUD officials who are quite remote from reservation situations. This does not encourage much in the way of tribal initiative or responsibility.

HUD/NHA would have to shift to a block grant concept to allow more freedom in housing design and construction. This probably be opposed by the various HUD Indian Housing Authorities who might fear losing some of their existing prerogatives.

Approved housing designs are seldom reused, resulting in higher than necessary costs. Energy-efficiency is often sadly lacking; again due to rigid HUD regulations which do not allow passive solar and other energy conserving design techniques.

Federally subsidized housing programs are have been criticized as being structured backward as far as cost incentives are concerned. As it is, there is little or no incentive to keep constructions costs down or quality up. It is often easier, in the usual bureaucratic situation, to do the reverse and then ask for more funding.

Similarly, there is little incentive for the buyers to maintain their houses, or even make payments on time (many tribal courts will not enforce the code on eviction for non-payment, making HUD's job as a collection agent much more difficult).

The old HUD "sweat-equity" program, which did provide incentives to do good work and make payments, was discontinued for reasons that remain obscure. Some form of this program, coupled with an outright grant to buy building materials would make a lot more sense. The average cost of Indian housing is considerably greater than the average for other government housing programs. There is no rational reason or excuse for this since abundant labor and native building materials are usually available.

It should be emphasized that criticizing the individual Indian Housing Authorities misses the point. They only carry out directives from above, often HUD Washington officials. It is important to focus on overall goals here. In the present era of fiscal restraint do we wish to supply better housing for as many Indian families as possible, or are we content to supply expensive (and often inappropriate) houses for a few? Do we wish to use federally-financed housing production as a tool to build economic development on reservations or watch silently while the vast majority of federal funds drain off to outside design material and construction firms. Once goals are clear it is possible to allocate responsibilities for the various pieces of the housing picture. As long as goals remain unclear, or are self-contradictory, there is no reason to expect housing conditions to improve.

3.2 BIA/HIP

The Bureau of Indian Affairs operates its Housing Improvement Program on most Indian Reservations. HIP offers four types of housing assistance to qualifying low income families. Category A (most common), for emergency or near emergency repairs to very substandard or dilapidated houses, is limited to $2500 grants. Category B (next most common), for repairs/renovations to bring houses to standard condition, is limited to $20,000 grants. Category C allows grants up to $5000 to assist families who have qualified for outside financing (mortgage loans) in making required cash down payments. Category D allows up to $45,000 for building new houses for burnout and other emergency cases.

Applicants must qualify as to income limitations and must be certified as to priority. HIP is intended to be a materials-only grant program with construction labor supplied by other sources.

Allowable repairs are a matter of judgement by tribal HIP officials. Each case is different and calls for a somewhat different approach.

Where new houses are built, designs are basically Anglo, simple and basic in concept (semi-standardized) and relatively low cost. Materials for a 3 bedroom house cost about $12-15,000; total construction cost is usually $30-35,000.

ANALYSIS AND COMMENT

Many of the above comments also apply to BIA/HIP, though generally to a lesser extent (due to the looser nature of BIA operations and regulations). The BIA program provides a much greater range of housing improvement services and options, and thus can address a broader part of diverse Indian housing needs. As a materials-only program it encourages individual or tribal "matching" in the form of construction labor. Regulations allow the use of adobe and other native materials which can be obtained on most reservations at little or no cost. Construction costs are considerably lower for BIA houses, averaging about $15,uuu per 3 bedroom house for building materials. Though BIA/HIP contains the usual maze of bureaucratic forms, regulations, administrators, etc. it appears to be somewhat more decentralized than HUD. This is certainly a healthy trend which should be encouraged.

Due to the variety in types of assistance provided, reasonable cost limitations per recipient project, and lower project overhead costs (no architect fees etc.) BIA/HIP is able to provide some sort of assistance to a relatively large number of Indians even though its annual budget is far less than HUD's Indian Housing Program.

Both the HUD and BIA programs allow room for the inevitable abuses. Due to the large amounts of money involved, HUD programs continue to be plagued by alleged kickback schemes. Payment collection performance continues to be mediocre in many cases, especially where eviction/foreclosures must be run through tribal courts which will not enforce them. HIP abuses include misleading information on applications, material theft (and resale) and projects that drag on for years or are never completed. Poor or nonexistent maintenance is also a common problem.

4.0 ISSUES

Though there are inevitable problems and abuses with existing federal housing programs for Indians, these are not sufficient reason to eliminate them and start up an entirely new operation. Both programs have accomplished much improvement.

It may, on the other hand, make sense to somehow combine both existing programs under the same agency to eliminate some overhead and administrative duplication. HUD would be a good candidate for this were it not for that agency's long-standing (and apparently deserved) reputation for wastefulness, inefficiency, administrative complexity and overly restrictive building standards.

BIA's housing programs offer more options and allow more local flexibility and variation in implementation, through they too could certainly profit from improvements. Moreover, there is lingering doubt as to how long BIA should reamin a permanent "caretaker" institution to Indian tribes since so many of them are taking over their own affairs and becoming accountable for major community development programs.

The following discussion of specific issues related to housing development contain additional suggestions:

4.1 RESPONSIBILITY

As long as administration and regulation is provided by centralized government agencies (Washington) there is little reason to expect Indian tribes to do more than carry out day-to-day operations. No real long-term responsibility for housing improvement need be taken. This also precludes most incentives for initiative and creativity in better attending to these needs.

Block grant style allocations made to the various tribes (based on some index of relative need), with the understanding that they rather than the federal government would now be responsible for satisfying their peoples' needs, would do a lot to clean up this situation and redirect the focus to where the ultimate responsibility should lie--the tribes themselves. This concept has already worked well for CDBG projects on reservation, and results in far less administrative ambiguity and complexity. Decentralization has resulted in better rather than worse performance, at least partly because of greater tribal personal involvement.

4.2 NEEDS AND RESOURCES

There is not just one housing problem. There are as many different housing problems as there are people. Understanding this diversity of needs is extremely crucial to developing workable solutions.

Equally important to solving housing problems is an understanding of all the various resources which can be utilized to improve housing conditions. Too often government programs are seen as the only resource available to address housing needs. There are many other resources which could easily be used to great benefit. These can best be identified by Indian tribes studying themselves and their situation carefully and objectively.

More federal funding would obviously be of great benefit, but that funding should be directed toward improving long run tribal responsibility and capability.

4.3 ECONOMIC DEVELOPMENT

If has been pointed out for years that federally-built houses usually use designs from outside architects, building materials from outside fabricators and suppliers, and are even frequently built with outside construction labor. The net effect of all this is almost no long range economic development benefits for the tribe and its people. Nearly all the money received for housing programs is quickly spent off the Reservation, before it can circulate within the Reservation to produce the well known (and desperately needed) multiplier effect.

It is important to remember that merely hiring Indians for construction labor is not economic development. Investment, rather than consumption spending is the real issue.

There are abundant locally available substitutes for many currently used building materials. These substitutes often require little if any processing and often perform better than their expensive processed counterparts, especially in Reservation situations. Some of these native building materials cost next to nothing and can be developed locally and as needed all over the Reservation.

4.4 DEPENDENCY

Closely related to the above is the unfortuante fact that in many cases existing housing programs also promote continued dependence on the federal government, and the belief that it is the only hope for improvement in living conditions. This is not a healthy trend. It can rob Indian people of their own initiative and ability, and can slowly lull them into the attitude that they are not responsible for their lives and what happens to them. A change in focus of federal Indian housing programs could greatly improve this psychological "side effect."

4.5 LOCAL PARTICIPATION

Closely related to the decision/control issue is that of individual and community participation. A basic rule of human nature states that if someone puts little effort into making or purchasing a thing he uses, that thing will probably not mean very much to him. Proof of this is everywhere, and it explains why so much expensive government subsidy housing quickly becomes run down and dilapidated.

In vivid contrast to this sorry but common scene is the startlyingly good condition of many homes and communities at least partly built or paid for by the owners themselves. Having put their own effort and/or money into their houses they are not about to watch that investment go down the drain. This phenomenon explains why HUD has lately been selling its subsidy housing and apartment projects back to tenant and homeowners groups wherever possible.

4.6 DECENTRALIZATION

Massive, centrally run housing programs often do not work out very well. Bureaucrats are generally inefficient at building houses for other people. The "program mentality" tends to result in excessive cost, delays, administrative red tape and lack of long term personal committment. These programs tend to be too large to be run effectively and efficiently.

A local (community) scale of housing development seems to work best. It is far easier to involve people at that scale than at a regional or national scale where personal identification with a project can so easily be lost. Each local area tends to have some of its own ideas as to how their homes should be designed and built, and these ideas are very important if local people are to be pulled into the process in a meaningful and constructive way. Most of the important decisions should be made at the local level for this reason. Decentralization reduces a single unmanageable problem to smaller and much more manageable parts. It also implies the giving up of some control by central officials, and this seems never to be easy. One key may be to decentralize _responsiblity_ along with decisionmaking authority.

4.7 "SEED MONEY"

Since Indian reservations are generally in great need of economic development, the cash put into housing programs by the federal government should be viewed as a scarce resource. Effort should be directed toward maximizing the _overall_ and _long-term_ benefits which can be gained from those funds. Present housing programs do not generally do this. Federal assistance in Indian housing seems to take the direct subsidy approach rather than the development capital approach. This is understandable, since political officials are usually under pressure to produce quick and tangible results. That should not, however, be taken as an excuse or rationale for inappropriate actions. Again, _how_ money is spent is crucial to long term success, especially in the current era of funding restraint pressures.

5.0 CONCLUSION

There is little controversy as to the magnitude of Indian housing needs. Additional federal help could be invaluable in improving Reservation housing conditions. _How_ federal assistance should be structured is at least as important as how much funding is allocated. Some very important policy and implementation issues are discussed here. We hope these will be helpful to the Task Force as it prepares its final recommendations.

THE NAVAJO NATION
WINDOW ROCK, NAVAJO NATION (ARIZONA) 86515

PETERSON ZAH
CHAIRMAN, NAVAJO TRIBAL COUNCIL

EDWARD T. BEGAY
VICE CHAIRMAN, NAVAJO TRIBAL COUNCIL

JAN 10 1985

TO: House Select Committee on Children, Youth and Families

FROM: Navajo Division of Education
Mary Helen Creamer, Executive Director
P.O. Drawer N
Window Rock, Arizona 86515

SUBJECT: Additional Data on Education Needs
of Navajo Children and Youth

DATE: January 10, 1985

At your meeting with Navajo tribal officials in Window Rock on January 8, the Navajo Division of Education presented written and oral testimony concerning critical needs of our young people. The testimony highlighted the need for improved achievement levels, for integration of the tribal language and culture into the educational program, for improved vocational educational opportunities and for school and community based programs of substance abuse education and prevention. Oral testimony also touched upon the problem with school dropouts.

At that time, the Division promised to provide additional data on these issues for the committee report That information is the subject of this memorandum.

Mary Helen Creamer

SCHOOL DROP OUTS

Our oral testimony touched upon the problem of school dropouts. The related problems of drop outs and truancy are extremely serious in the Navajo Nation. Estimates of the number of school age youth out of school range as high as 9000. In addition to these drop out figures, some school administrators estimate that as much as 25% of their elementary school population may be truant at any one time. We are enclosing an excerpt from a grant application which the Division has submitted to the U.S. Department of Health and Human Services describing in greater detail the extent of this problem.

.cerpt from HHS Grant Application for Anti-Truancy Project

1. STATEMENT OF THE PROBLEM -- THE NEED FOR THIS PROJECT

The related problems of student truancy and student drop outs impact to an aggravated degree the education of the young people of the Navajo Nation. Precise statistics are difficult to come by, in part because of the discontinuance of the student census maintained by the Bureau of Indian Affairs until 1978. However, such data as do exist and anecdotal reports from school personnel indicate a pattern of truancy and eventual dropout from school among the Navajo school age children which begins earlier and reaches larger proportions than such behavior in the American school-age population generally.

Two studies by the National Center for Education Statistics in 1980 and 1981 showed American Indian students in the sophomore class (1980 study) and in the 14-17 age range (1981 study) with the highest drop out rate of any ethnic group studied (29% and 23% respectively for the two studies). In the Southwest, studies by the New Mexico Department of Education have consistently shown American Indian students with the highest dropout rate of any group. The New Mexico studies show that the peak drop out year for American Indian students in New Mexico is 9th grade. For all other ethnic groups, the peak year is 11th grade. These studies are corroborated by 1980 U.S. Census data, which identified at least 4000 Navajos between the ages of 16 and 19 as not high school graduates and not in school anywhere. Even these figures underestimate the scope of the problem. Analyses based upon composites from BIA, public school, Indian Health Service and U.S. Census data indicate that as many as 9000 school-age Navajos may be out of school. Finally, school attendance data compiled by the Navajo Division of Education in 1982 and 1985 show in each case a 10th grade enrollment between 15% and 19% below the 9th grade enrollment for that year. Enrollments for 10th grade and 11th grade also declined at a steep rate.

Causes for these figures are many and varied. Early pregnancy and family formation cause many students to leave school to undertake child care and family responsibilities. Lack of academic achievement, lack of appropriate educational opportunities and problems with accessibility of educational programs all contribute to these figures.

The project which is the subject of this application addresses a causative factor in the Navajo drop out rate which is significant, pervasive and , at present, very difficult to document. That is the problem of school truancy, in particular truancy in the pre high school years which is either condoned or promoted by the student's family. As stated above, accurate figures on truancy are difficult to come by. Since 1978, the BIA no longer maintains a student census on each Navajo school-age child. Although all of the publically-funded school systems in the Navajo Nation depend on student count for substantially all of their operating budget, student count procedures involve either static count periods or composite ADM figures which do not reflect truancy patterns across the school year.

Anecdotal evidence of the magnitude of the truancy problem, however, is significant. In 1984, the Navajo Division of Education conducted over 30 hearings and workshops across the Navajo Nation concerning comprehensive educational policies being developed for adoption by the Navajo Tribal Council (The policies were adopted by the Council in November of 1984). One of these policies dealt with school attendance. In virtually every workshop or hearing, school administrators, teachers and school board members identified student truancy as one of the most significant problems they faced, a major impediment to educational improvement in their schools. One school superintendent estimated that at any one time, 25% of his potential elementary student body was out of school for non-excused reasons. In many cases, he related, the period of truancy, even in the elementary grades, could range from two months to more than a year. These figures have been shared with administrators from BIA, public and contract schools from other parts of the Navajo Nation. In most cases, the administrators have considered the figures reasonable.

Efforts to deal with the problem of truancy among Navajo students are currently fragmented. Under the new Navajo Education Policies, failure of a parent or guardian to assure the attendance of a minor child in school can be punished under the tribal criminal code. The law calls for a coordinated effort of local schools, communities, law enforcement and judicial agencies, tribal governmental agencies and the Navajo Division of Education to develop programs to reduce truancy . However, resources have not been adequate to staff the development of such a coordinated effort.

A significant problem is caused by the sheer size of the Navajo Nation. The Navajo Nation encompasses an area of approximately 16,000,000 acres, located in the states of Arizona, New Mexico and Utah. Much of this area is traversed only by unimproved dirt roads. The approximately 162,000 Navajos living in the Navajo Nation are a diverse and scattered population, as is the school-age population, of over 60,000 young people. The local unit of government is the Chapter. There are 108 Chapters, administered by elected chapter officers and an appointed chapter manager. The Navajo Nation is divided administratively into 5 Agencies by the Bureau of Indian Affairs. Many tribal governmental services are also administered seperately within each agency.

Approximately two thirds of all Navajo school students attend public schools in school districts of the three states of Arizona, New Mexico or Utah. Somewhat over 25% of the remainder attend schools operated by the Bureau of Indian Affairs. The remaining students attend BIA funded contract schools or private mission schools. Attendance areas for these different kinds of schools overlap one another. No centralized system of recordkeeping exists among the different kinds of schools or different school systems.

Much of the adult population speaks Navajo as the first or the only language. Many older Navajos cannot easily read and write the English language. Home phones are uncommon in rural areas. The Navajo kinship system results in a network of adults with responsibilities for young children, making it difficult to determine with precision the functional residence or focus of guardianship for some children.

Attitudes toward compulsory attendance are mixed in many families and communities. These attitudes are often colored by the negative experiences of parents and grandparents with White education. Even where a positive attitude exists in a community regarding the importance of school attendance, there is often a belief that such matters are personal to the family and should not be the subject of governmental cooercive action.

A system which discourages truancy must take into account these factors. It must have strong support from the agencies of the central tribal government. At the same time, however, its primary locus of activity must be the local community.

CONCLUSION

The Navajo Nation is the largest of the Indian nations within the North American continent. The Navajo population is estimated at in excess of 160,000. To serve the educational needs of this population there are a large number of schools answering to many different jurisdictions. There are 53 schools operated by the Bureau of Indian Affairs, 68 Arizona public schools, 73 New Mexico public schools, 17 Utah public schools, 9 community controlled contract schools and approximately 22 private mission schools. These schools serve almost 58,000 students (not including preschool students). In addition, as stated above, there is a significant percentage of the school age population out of school. The needs of these students are great. Their promise is also great. With the right opportunities they can develop into productive citizens of the Navajo Nation and of the United States. We urge the Select Committee to consider the legislation and programs proposed in our initial written testimony and support activities which tap our young people's potential, support their linguistic and cultural heritage, and provide the opportunities for growth which they need.

THE NAVAJO NATION
WINDOW ROCK, NAVAJO NATION (ARIZONA) 86515

PETERSON ZAH
CHAIRMAN NAVAJO TRIBAL COUNCIL

EDWARD T. BEGAY
VICE CHAIRMAN, NAVAJO TRIBAL COUNCIL

George Miller, Chairman of
House Select Committee on
Children, Youth, & Families
Room 385
House Annex 02
Washington, D.C. 20515

Honorable George Miller:

Presented are testimonial statements from the Division of Navajo Child Development. Concerns of the Navajo Nation regarding the Division of Navajo Child Development are presented as constraints. In addition, recommendations and highlights of the Division are presented in summative form.

The testimonial statements cover five constraints: Enrollment criteria for Head Start children within the Navajo Nation; Transportation in regards to the wear and tear of Head Start buses on dirt road; Facilities for those children being served and those who are not served; House Bill 2218, as it effects our Head Start's Child Care Food Program reimbursement; and Johnson O'Malley decrease for fiscal year 1986.

Please regard the testimonial statements as the constraints do effect our Navajo children - 3,984 who are presently being served and those waiting to served - 5,127.

Please feel free to call upon the Executive Director of the Division of Navajo Child Development. Dr. Franklin R. Freeland can be reached at (602) 729-5360.

Sincerely,

DIVISION OF NAVAJO CHILD DEVELOPMENT

Dr. Franklin R. Freeland
Executive Director

NAVAJO NATION

Division of Health Improvement Services

CHILDREN, YOUTH, AND FAMILIES

Testimony Prepared for the House Select Committee on
Children, Youth, and Families
January 8, 1986

The following represent a partial list of high priority issues relating to problems confronted today by Navajo children, Navajo youth, and Navajo families. Other, more detailed, materials will be prepared and presented for committee review and consideration at a later date.

ISSUE 1: NUTRITION

DEFINITION. The residents of the Navajo Reservation do not have available a comprehensive, cohesive system of nutrition education and related outpatient nutrition care services and are thereby excluded from the benefits accorded through the provision of such services.

The salutary effects of proper nutrition on the individual are enormous; less illness, both minor and catastrophic, weight loss to maintenance and the ability to better cope with stress are but a few. Nutrition-related health problems among Indians can be correlated with lack of knowledge, low income aggravated by inflation, and poor sanitation, as well as inadequacy in available food supplies, the latter which are frequently insufficient in variety or quantity. At greatest nutritional risk are infants, preschool children, adolescents, pregnant and lactating women, the elderly and the chronically ill. Nutrition-related health problems among the Navajos are diabetes, obesity, hypertension, dental disease, delayed development, anemia, and cardiovascular disease.

AVAILABLE RESOURCES. The DHIS Department of Food and Nutrition Services' purpose is to assure the availability of a comprehensive, high quality, culturally-relevant and cost-effective nutritional service delivery system that will provide the Navajo people opportunities for maximum involvement in defining and meeting their own health needs. The department provides overall administrative support for the WIC Program and Food Distribution Program.

The Women, Infants and Children Program (WIC) is a supplemental food and nutrition education program. The major goal of the program is to improve the health and well-being of pregnant, lactating, and post partum women, infants and children (under age five), identified as potential high risk groups. The WIC Program accomplishes its goal by providing nutritious foods to supplement the diet of participants, accompanied by nutrition education and diet counseling. Other services offered include the screening of clients to determine nutritionally related health risks and referrals to other health and social service agencies. Services are provided to 15,000 clients monthly through 18 major WIC clinics and 68 satellite clinics. An estimated 25% of the nutritionally high risk women, infants, and children are not served by the program due to ineligibility.

The main objective of the Food Distribution Program (FDP) is to supplement low income Navajo diets with food packages on a monthly basis accompanied by nutrition education services provided to persons enrolled in the program. Nutrition education services include presentations on nutrition related subjects, food demonstrations and home visits. In 1984, the program served approximately 288,000 clients (24,000 monthly) in Arizona, New Mexico and Utah. There are seven receiving warehouses along with a truck distribution network placed strategically through the reservation.

UNMET NEEDS/RECOMMENDED ACTIONS. The existing nutrition programs serve a limited population of persons (women, infants, children, and those with an income under a certain level); there are no nutrition education services available for those persons who are not enrolled in any food and nutrition program, specifically adolescents and the elderly.

Nutrition education programs are in general, fragmented and uncoordinated. A need for nutrition counseling exists for all segments of the population. Increased nutrition education is needed in prenatal and early infancy periods, addressing topics such as optimal weight gain during pregnancy and early infancy. A need for more therapeutic nutrition information for people with chronic diseases exists.

The Navajo Nation Department of Food and Nutrition Services proposes the establishment of a comprehensive, cohesive and systemized program for the provision of culturally-relevant nutrition education and related outpatient nutrition care services for all residents of the Navajo Reservation. Expanding nutrition education services to those members of the population not provided for would consist of an increased service population of 35,000. In order to deliver adequate services, the cost estimate would be about $550,000.

The emphasis of the program would be placed on those members of the target population not otherwise provided for by other nutrition intervention programs, including males, school-aged children, adolescents, the elderly and the infirm.

Nutrition education is a critical factor in the promotion of health and prevention of diseases. Nutrition education services should be available to all individuals and families, regardless of socioeconomic status. Nutrition education should be an integral part of personal (including preventive) health care, especially in areas such as cardiovascular disease, cancer, obesity, dental disease, delayed development, and anemia. Nutrition education should have specific behavioral objectives geared to high incidence health problems. Nutrition education should be included as a part of all nutrition service programs, structured and implemented through an approach which assesses needs, states objectives, determines content, selects appropriate techniques and evaluates progress. For nutrition health education to be effective, the concepts used must be adapted to meet educational, economic, social and cultural situations of groups of people served.

The individual and societal benefits of a comprehensive, cohesive system of nutrition education and related outpatient nutrition care services would in the long run far exceed the costs involved with implementing such a program.

ISSUE 2: ALCOHOL, DRUG ABUSE, AND MENTAL HEALTH

DEFINITION. Navajo people experience the depredations of alcohol and drug abuse, and mental health problems in a magnitude far greater than the national population.

The Behavioral Health Department is charged with delivery of behavioral health services on the Navajo Reservation. It deals with Youth, Children, and Families on issues primarily relating to alcohol and substance abuse.

The Department has been given directives from the Navajo Tribal Council to: (1) develop a system for primary prevention, early intervention, and treatment, incorporating parental and family involvement for Navajo Youth; (2) to offer substance abuse education to schools in or adjacent to the Reservation and; (3) to involve communities and families in preventing alcoholism and substance abuse.

AVAILABLE RESOURCES. These include the following program services:

Alcohol Services

In the Spring of 1985, the Chinle Twin Trails Residential Treatment Facility was opened to provide alcohol residential treatment services to male youth between the ages of 11 through 18. The facility has a capacity of up to 24 residents; however, due to budget and staffing constraints, only 12 beds are being utilized. There are plans to include residential beds for 12 females pending budget expansion. Currently, this is the only adolescent alcohol treatment facility on Reservation.

Within the 5 BIA Agencies, the Alcohol Program staff has provided minimal consultation and education type services throughout the school year. Summer recreational activities are facilitated by the various field programs.

The emphasis of total family involvement in the treatment process is part of the program's requirement for inpatient and outpatient clientele. There tends to be a slow acceptance of this treatment approach by the immediate and extended family members of the client. This service has provided the counseling staff an opportunity to reach out to the children who are at high risk.

The transition of providing treatment services from the middle-aged male alcoholic to the younger population is part of the service matrix for FY 1986. In the past, the program has been responsive to the community concerns of the visible alcohol abusers and alcoholics rather than the at-risk population. As this transition takes place the Chapter Communities as well as the Tribal Government will have to address key policy development issues directing program services towards preventing substance abuse problems at an early stage without taking away from those individuals in need of treatment services.

The program provided direct services to the following age group for FY 84-85 (ACTUAL REGISTERED CLIENTS):

AGE 5-11		AGE 12		AGE 13-14	
Female	0	Female	0	Female	1
Male	1	Male	1	Male	1
AGE 15-17		AGE 18		TOTAL	
Female	13	Female	4	Female	18
Male	26	Male	16	Male	45

Drug Abuse Services

In addition, the Behavioral Health Departent has a program in Tuba City which provides counseling to youth involving the use of family counseling and working with local schools for the prevention of inhalant and substance abuse among Navajo youth. The program has been primarily working with youth in the age range of 8 to 18, primarily males who have been referred by the school system. With a staff of 2 for the fiscal year, the program provided 841 direct services to a total of 58 clients. A total of 668 consultation and education session and 390 prevention sessions were provided during the same period. In addition, 81 in-patient days were provided by the Navajo Area Indian Health Service hospital to clients referred by the program.

Mental Health Services

In this area, the Department is extremely limited in services to youth and has almost no contact with children. Services to children are presently provided by the NAIHS Mental Health Branch and any behavior problems contacted by the Tribal Mental Health Staff are referred to NAIHS-MHB, which also has a limited staff in this area. The Tribal Mental Health staff are not trained to provide services to children.

The Ganado Personal Growth and Counselng Center, a subcontractor with the BHD, has the most contact with youth of any of the Mental Health programs with 4% percent of the registered clients being under the age of 16 in FY 1986 and 28% percent for FY 1985.

The Tribal Mental Health Program does provide family counseling primarily to clients in the FJUA area. For FY 1985, it provided 360 contact units in family theraphy.

UNMET NEEDS/RECOMMENDED ACTIONS. These include the following:

1. Better coordination of services which would address the current dispersion of service delivery.

   Recommendation: Development of a Tribal Office which would oversee all available services to youth, children, and families and ensure no duplication and coordination of services.

2. The Tuba City Adolescent Substance Abuse Program has demonstrated a successful pilot project on the Navajo Reservation which has gained local, state, and national recognition.

   Recommendation: This project should be duplicated throughout the Navajo Reservation agencies in dealing with substance abuse problems. The current program is funded at a level of $86,000 from various sources, approximately 66% of the total need. An anticipated cost for the other 4 agencies to develop a simiilar program would involve an approximate $130,000 per agency or a total cost of $520,000. The cost would have run much higher, but, with regulated laws required of school districts in which they must provide prevention activities, the networking has been effective in terms of costs.

3. Mental Health services to Youth and Children need to be addressed. Currently NAIHS provides a travelling child diagnostic team which provides services at only 3 locations on the Reservation.

   Recommendation: This mode of service does not address the total needs on the Reservation. A team is needed in each agency. The Tribal Mental Health Program receives verbal reports of child sexual abuse. Again, the staff is not trained to this area and cases are referred to the legal authorities and Indian Health Service. Basically, mental health staff needs to be trained to deal with children and clinical problems such as Chronic Mental Illness and other clinical problems in order to provide services in these areas.

ISSUE 3: COMMUNICABLE AND CHRONIC DISEASE

DEFINITION. Navajos suffer from inordinately high rates of communicable and chronic disease problems for which there are insufficient resources to provide suitable preventive and therapeutic care.

AVAILABLE RESOURCES. DHIS operates programs in the following high priority areas:

Community Health Outreach and Tuberculosis Control:

The Community Health Representative Program provides General and Home Health Care Services to all Navajo clients including families, children, and youth. General health care services provided include emergency first aid care, emergency transportation, monitoring of vital signs (i.e., blood pressure, pulse, respiration, and temperature), education on the various types of diseases (symptoms, treatment, etc.), interpretation translation, and referrals to other non-health related resources (i.e., Division of Social Welfare, Navajo Housing Authority, Navajo Aging Services Department, etc.).

Home Health Care Services include personal care for chronically ill or disabled individuals which include wound dressing, bathing, shampooing of hair, finger and toe nail care; under supervision of Community Health Nurses, CHRs assist Home Health clients with prescribed exercises, self-medication, and prosthetic devices. If prescribed by the CHN, the CHR will assist Home Health clients with light housekeeping such as changing bed linen, changing patient's clothes and laundering, food preparation, and assistance with eating.

13,043 individual Navajos were served in December, 1985, with 1,206 in attendance at 262 educational presentations offered. These figures include youth, children, and families.

Home Health Care

The Navajo Home Health Agency is a Certified Home Health Agency that meets the federal "Conditions of Participation" under Title XVIII of the Social Security Act. The program provides skilled nursing and at least one other additional therapeutic service, for example, home health aide service.

Home Health care encompasses the skilled services of a registered nurse and/or a home health aide who provide care to individuals in their homes. The purpose is to promote, maintain, or restore health, and to minimize the effect of illness and disability.

During the past year, the Navajo Home Health Agency provided services to approximately 180 Navajo clients per month in six service units, of which a total of seven were children (16 years and under). The majority of clients are over 65 years of age.

Social Hygiene:

The Navajo Social Hygiene Program provides services to all Navajo population elements, including children, youth, and families.

The Program adheres to standards for Venereal Disease Control which were developed by the National Centers for Disease Control, and are used nationwide.

Four operational strategies are involved in program activities:

1. Epidemiology: Contact tracing, and patient interview.
2. Surveillance: Monitoring laboratories and treatment facilities to learn of new or suspected infections and alerting medical and para-medical personnel to the necessity for reporting positive findings.
3. Screening: Ensuring widespread routine testing for Venereal Disease (especially among the young and other high-risk groups).
4. Education: Orienting medical, civic, and educational groups to Venereal Disease problems; advising students and other groups of VD symptoms, sequelae, treatment.

During Fiscal Year 1985, there were four (4) reported cases among youth, which includes children 2-13 years of age; and 16 cases during Fiscal Year 1984.

Primary Health Care

The Navajo Tribal Sanders Community Clinic, in addition to providing outpatient medical and dental services to it's general population, has created a special program for the youth population. An Adolescent Teen Clinic (ATC) is offered once a week which is clinic-based to promote family cohesiveness and to provide an outlet for the area youth and children.

The purpose of the ATC is to target services to the teenage high risk population. The service poulation for the area is estimated at 1,248 youth. The goals of the ATC is to reduce the rate of teenage pregnancy and the problems associated. In addition, the ATC strives to reduce the rate of teenage suicide. Services provided include the general medical/dental services, individual and family counseling on planned parenthood, crisis intervention, and alcohol/substance abuse education and consultation. The average number of teenaged youth served through the ATC is 6-8 students per week.

Emergency Medical Services:

The Emergency Medical Service Program provides services to all individuals within the boundaries of the Navajo Reservation. The majority of Emergency Care provided are to the Navajo people, which includes, infants, youth, and their families.

Since there is a high morbidity rate on the Reservation, there is an increasing number of requests for Emergency care. Most clinics and Hospitals are the designated station for the Tribal ambulances.

During the calendar year for 1985, the number of Pediatrics patients receiving service totalled 410. This number indicates only traumatic injuries and medical-related emergencies.

The EMS Training Department, along with all Service Units, gives orientation and in-service (CPR classes and multi-media) to all ages within and near the Navajo Reservation, as well as pre-school and elementary school personnel throughout the reservation.

UNMET NEED/RECOMMENDED ACTION. These include the following:

1. A stable funding base is required for the CHR Program, slated for extenction again by the Reagan Administration.

2. A significant set of unmet needs for the specific populations of the family, children, and youth, are non-health related, such as employment, housing, scholarships for education, child-care centers, and recreational activities.

3. Other unmet needs identified include in-home physical therapy, occupational therapy, and speech therapy on a intermittent basis. A need has also been identified for additional trained social workers to cover the large areas encompassed by each service unit.

4. Unmet needs include additional funding for more intensive education programs, and possibly, more screening.

5. Primary care unmet needs include: 1) Funding for pre-natal care for adult women; 2) Funding for the Teen Clinic to be moved to the Sanders Valley High School; 3) A Youth Counselor.

ISSUE 4: ELDERLY

DEFINITION. Navajo elderly, the core of the family, suffer from serious health and social problems which require urgent attention.

Families beget offsprings. Soon a Nation is born. The Nation, through it's government must support the sustenance of life in order for it to become a self-reliant state. However, if the familial units of the nation suffer due to economy, accelerated social movements and changes, foreign threat, and domestic neglect of government to its inhabitants, then the family component suffers.

The Navajo territory is a sovereign Indian Nation comprised of families inhabiting a land base of 25,000 square miles. Families look to Tribal government for survival and guidance, for development and survival. Reciprocally, the Navajo government recognizes it's inhabitants to be an invaluable resource to sovereignity and survival. Thus, within the boundary of the Navajo Nation, varying age groups interact. One specific interaction between government and people and elements within social networks is "generated services" provided by the Navajo government. The organization sponsored by it's government for its elderly population is the Aging Services Department. The elders are part of the Navajo family. The family nurtures the Navajo Nation.

The present living Navajo elders are descendants of families from preceding generations. Families today are descendants from elderly born at the advent of the twentieth century. This particular generation of Navajo elders receive services from the Navajo Nation Aging Services Department, an entity sponsored by the Navajo government.

The Navajo Aging Services Department recognizes the Navajo elders to be an integral part of the family unit. Therefore, problems experienced by elders permeate throughout the entire familial structure. In the past Navajo elders have provided strength to the family, but social changes have seriously weakened their influences. Instead they suffer from neglect and isolation.

AVAILABLE RESOURCES. The Navajo Aging Services Department has the legal and moral responsibility to ensure that the elders of the Navajo Nation receive vital resources and play a key role in the maintenance of family units, and that these services and benefits shall be provided in a manner that preserves and restores their dignity, self respect, and become a useful instrument to the survival of the Nation.

Following are types of services administered by the Navajo Aging Services Department to ameliorate conditions of the elders:

Elderly Home Care

Provides residential and adult custodial care to client(s) who are physically aged impaired, due to infirmity. Services were provided to 60 elderly in FY 1985. Care encompassed protection, supervision and services which includes: Personal Care Assistance, Transportation, Consumer Education, Laundry, Counseling, Information and Advocacy.

Senior Citizen Center Program

The largest Aging Services Program serving 41 chapter communities delivered 22,300 congregate meals and home delivered meals to homebound elderly. The program ensures that elderly dietary needs are met, increased, and also maintains social interaction, recreational activities, consumer education, elderly transportation to medical centers, shopping areas, and social service agencies. 140,00 units of transportation, health and social service activities were delivered. A total of 7,335 Elderly were served for FY 1985.

Foster Grandparent Program

Provided part-time volunteer service opportunities for 259 low-income elderly persons, and 777 children and other elderly with special or exceptional needs in health, education, welfare, in-home, and related settings. Work activities included: personal care, socialization, support and assistance in child learning situations or therapy, social contact and interaction with other children, and teaching of the Navajo language and culture.

Senior Companion Program

Provided in-home caretaker services to 400 medically certified "high risk" elderly FY 1985. Senior Companions work directly with elderly clients in their homes to achieve/maintain independent living, and avoid institutional placement. The scope of work includes assisting clients in personal care, food preparation, basic physical therapy, light house keeping, and emergency escort services for shopping, clinic and hospital.

Indian Development District of Arizona (IDDA)

Provided out-reach services to 200 clients, through 17 IDDA Elderly Employment Service Program workers for FY 1985. Services provided are similar to the Senior Companion Program. The IDDA program is currently developing a reimbursement system to fuse and execute the Arizona Supplemental Payment Program involving a reimbursement plan for housekeeping services to elderly.

UNMET NEEDS/RECOMMENDED ACTIONS. The following elderly services are considered unmet needs:

1. Eligibility restrictions - programs measure eligibility on income rather than needs.

2. Veteran benefits for World War I and II.

3. Housing/winterization/weatherization/lack of electricity, water, and in-door plumbing.

4. Abuse and neglect/lack of legal codes to protect elders and legal aid.

5. Availability and accessibility of prosthetic devices, day care centers.

6. Nursing homes/lack of Navajo speaking gerontologist.

The following list of needs are being made available, but on a limited and diminutive basis:

1. Availability and accessibility of elderly oriented services.

2. Health/nutrition/consumer education.

3. Education/employment.

4. Volunteerism/Companionship/Foster Grandparents.

5. Transportation.

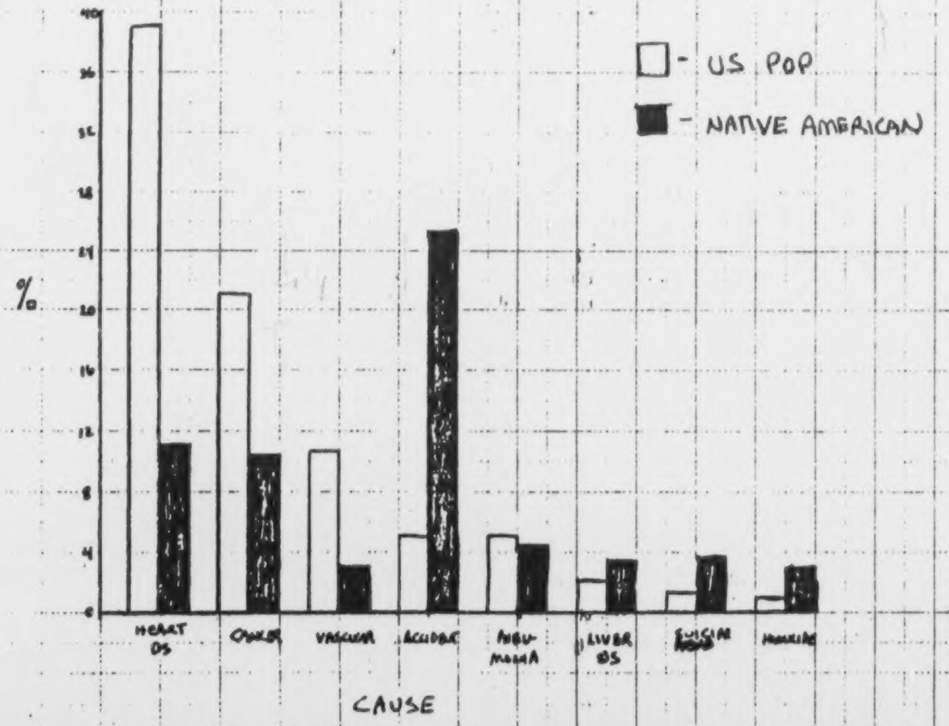
6. Intergenerational interaction.

7. Navajo-Hopi Relocation Act: Impact and aftermath affects on Navajo elders residing on relocation lands.

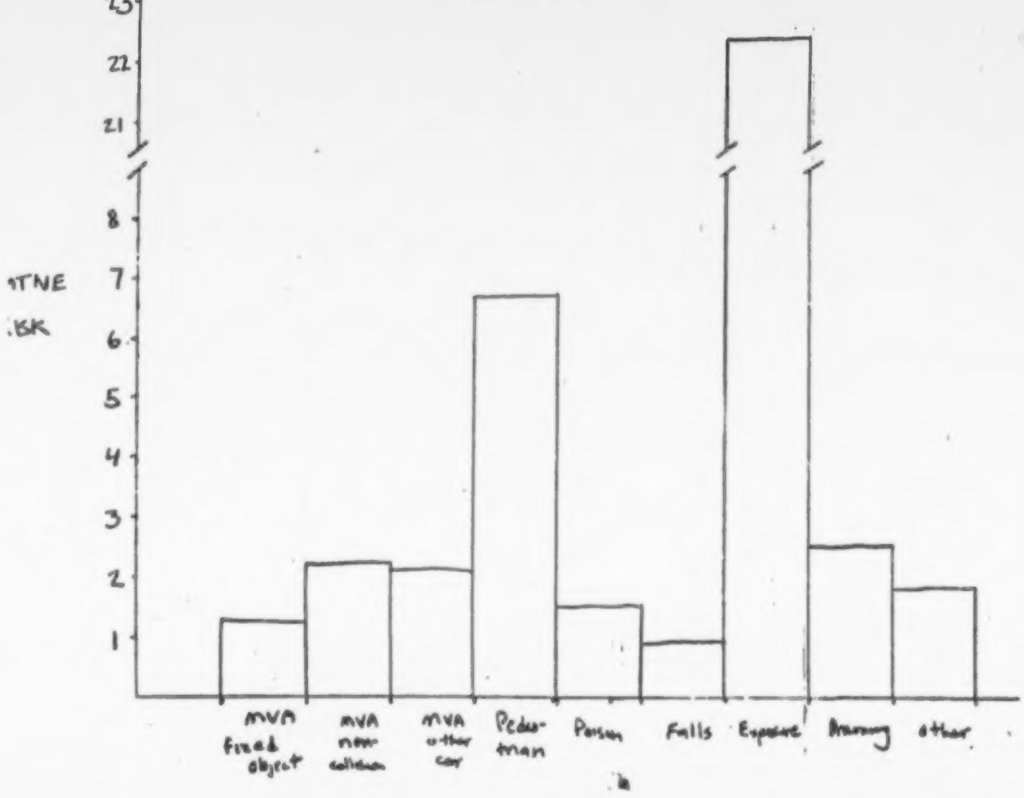
A small segment of the elderly population is currently being served by the Navajo Nation Aging Services Department which is contingent on monetary accessibility. A private study was conducted to determine the annual cost of meeting the needs of an estimated 18,000 elderly. It would cost $10,000,000 to comprehensively serve the entire Navajo elderly population.

NEW MEXICO

1) CAUSE OF DEATH AS PERCENT OF TOTAL
NATIVE AMERICANS VS. US POPULATION 1980-1984



2) RELATIVE RISK OF ACCIDENTAL DEATH, BY TYPE
NATIVE AMERICAN VS. OTHER NM RESIDENTS
1980-1984



DIVISION OF YOUTH DE[illegible]OPMENT AND SERVICES

Program Overview

Program Description	Success	Gaps
Welfare - Deterring Juvenile Delinquency	The Police Family Liaison is available at police stations throughout the reservation. There is 24-hour service to ensure juvenile is provided service.	- No Juvenile Justice System - No Juvenile Detention Centers - Difficult roads resulting in rapid vehicle deterioration.
Employment/Education	Have employment opportunities of at least four (04) weeks employment for career motivated youth. Employment is within their educational goals. This is funded by tribal dollars.	- Have budget to serve only 4% of youth unemployment. (Employment is an expensive program) - Difficult to get federal funding for youth employment.
Recreation	Have Recreation Coordinators available at the five (05) agencies to develop recreational activites for youth. (DYDS staff stress very significantly that recreation is a deterant towards juvenile delinquency).	- Inadequate number of recreational centers located within the reservation. - Difficult to get federal funding for recreation programs.

Testimonial Statements
Division of Navajo Child Development
The Navajo Nation

Present to

House Select Committee on Children, Youth and Families

Re: Head Start Programs

by

Dr. Franklin R. Freeland, and Others
Division of Navajo Child Development
P. O. Drawer 260
Fort Defiance, Arizona 86504

January 08, 1986

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INTRODUCTION

The Navajo Nation extends into the rural areas of Arizona, New Mexico and Utah, and covers nine counties within those states. The Navajo Nation, enclosing 25,000 square miles, is involved in three jurisdictional areas: federal, state, and county. The Navajo Nation has an area that is larger than several states. West Virginia is about the same size as the Navajo Nation. The human population density is about six (6) people per square mile, a greater density than Nevada, but far below the average of about sixty people per square mile for the entire United Start.[1]

The Division of Navajo Child Development, under the auspice of the Navajo Nation, had one major objectives: to increase the level and improve the quality of early childhood services to Head Start children. The major objective is fulfilled by 640 full time employee with 99.99 percent Indian staff. A total of 3,751 children between the ages of three and compulsory school age who meet federal Head Start criteria received early childhood education and related support services. The children represent 3,400 families throughout the Navajo Nation. The total cost per child is calculated at $2,426.

The average daily attendance was maintained at eighty-five (85) percent or higher for the majority of the school months - i.e. August to May. Even during the winter months when inclement weather resulted in impassable roads, the average daily attendance felledonly slightly below eighty-five (85) percent, during school year 1984-85 - i.e. Fiscal Year 1985.

For school year 1985-86 - i.e. Fiscal Year 1986, the Division of Navajo Child Development has projected a funding enrollment of 3,784 children. From the American Indian Programs Branch of the Administration for Children, Youth and

Families, a total of 3,298 children will be funded; and from the Navajo Nation's general fund, 486 children will be funded. Pending the opening of additional Center-Based Programs, forty-three (43) enrollment slots will be funded. See Table 1. for Service Unit and projected enrollment per funding sources:

Table 1.

Service Unit	Center-Based AIPB	Center-Based NN	Home-Based AIPB	Home-Based NN	Total
Chinle, AZ	325	0	299	46	670
Crownpoint, NM	698	0	42	60	800
Fort Defiance, AZ	510	35	187	45	777
Shiprock, NM	403	96	78	65	642
Tuba City, AZ	461	74	130	65	730
Alamo, NM	35	0	0	0	35
Canoncito, NM	40	0	0	0	40
Ramah, NM	93	0	0	0	93
Expansion	40	0	0	0	40
Total	2,605	205	736	281	3,827

AIPB = American Indian Programs Branch, ACYF, HHS

NN = Navajo Nation

The Division of Navajo Child Development will modify the the number of enrollment slots assigned to each service unit as needed. No change will be made to reduce the total number of slots below 3,784 children. Per federal regulations, 45 CFR 1305.5, no less than ten (10) percent of the total number of enrollment slots shall be available for handicapped children - e.g. 383 slots in our case.

The Division of Navajo Child Development submitted a grant application for Fiscal Year 1986, to the American Indian Programs Branch within the Administration for Children, Youth and Families, HHS. See Table 2. for a Budget Summary:

Table 2.

Grant Program, Function or Activity	Federal	Non-Federal	Total
PA 22 - Head Start	$7,842,503	$1,960,626	$9,803,129
PA 26 - Handicapped	320,332	80,083	400,415
PA 20 - Training/Technical Assistance & CDA	115,000	28,750	143,750
Totals	$8,277,835	$2,069,459	$10,347,294

The Navajo Nation has a negotiated Indirect Rate of 14.54 percent. However, the Navajo Nation waived the Indirect Rate of 14.54 percent and assessed at an Indirect Rate for five (5) percent, which equals to $370,889.

Navajo Nation Profile:

As indicated by the 1980 Census, living condition are substandard, far below the National standard. See Table 3., for sumary of Income Profile in 1979 for the Navajo Nation:[2]

Table 3.

Census Catergory	Reservation Estimate	National Estimate	Variance
Per Capita Income	$2,414	$7,298	$4,884
Medium Hosehold Income	8,342	16,841	8,499
Medium Family Income	9,079	19,917	10,838
Medium Family Income for Families with Female Head of Household & No Husband Preesent	5,831	9,960	4,129

The medium number of rooms in an Indian-occupied housing units was 4.42 person per unit. The medium number rooms in the same kind of housing unit was 2.7 rooms per unit.

The number of Indian-occupied housing units which were over crowded and lack complete plumbing for exclusive use was 9,107 or 41.2 percent of the total Indian occupied housing units on the Navajo Nation. Since overcrowded units and incomplete plumbing meets the federal definition for substandard housing, only 12,992 or 58.8 percent of the Indian-occupied housing units were accepted for occupation.

In addition, only 16,442 or 74.4 percent of the Indian household had one or more vehicles available to them; and 5,657 household or 25.6 percent had no source of transportation readily available and had to depend on the Navajo public transportation (bus) system or hitchhiking.

The effect of these substandard or poverty condition is far-reaching and compounded by rural conditions, posing some major constraints in the implementation of the Head Start program. These constraints aree explained under the title of Constraints.

CONSTRAINTS

Presented in this section are constraints affecting the Head Start Program of the Navajo Tribe. Other than the constraints, the Division of Navajo Child Development will also present highlights of accomplishments.

Enrollment Criteria:

There are children who do not meet the income criteria but are in serious need of Head Start services or early childhood services. Although their families are categorized as high income families and thus ineligible for services, the lives of these children are similar to those from low income families. Working adults often provide financial support to members of the extended family, particularly elderly parents; employment with high income is often temporary; and adults often must commute more than a hundred miles daily on the unimproved roads, resulting in high transportation cost, which offsets any income beyond the poverty level.

According to the statistics provided by the Indian Health Services,[3] there are approximately 8,954 children on the Navajo Nation who may need Head Start services, because (1) they live in poverty condition; (2) there are no other pre-school programs in the communities; or (3) the communities are isolated, located in a medically underserved areas and in a health manpower shortage area. Although the Head Start Act provides some leeway for a Head Start program located in areas with these charateristics, by permitting the program to establish the criteria for eligibility, the Navajo Nation and the Head Start Program have not taken this action.

Transporation:

In spite of continual efforts to provide safe buses for all 100 centers operated by the Navajo Nation, unimproved road conditions cause a rapid deterioration of buses. Inclement weather worsens the situation and is often responsible for vehicle damage. Of 8,899 miles of roads available to the Navajo Head Start program, only 1,683 miles or 19 percent is paved; 462 miles or four (4) percent is gravelled, leaving 6,754 miles or 76 percent of dirt roads.

Since the Navajo Nation has a population density of less than seven persons per square miles, the average Head Start bus often travels more than 150 miles daily over dirt roads. It is estimated by school systems on the Navajo Nation, due to these prevailing conditions, that the average life of a buse used primarily on dirt roads is approximately one-third (1/3) of one used on paved roads.

The average life of a Head Start bus is two years as opposed to five years, primarily because it is not designed for driving on the type of terrain found on the Navajo Nation. Fiber glass materials and other bus parts do not withstand excessive vibrations from rough roads or usage on muddy or sandy roands.

Facilities:

Another problem facing the Navajo Head Start program is the lack of adequate facilities to operate center-based programs, resulting in a high reliance on the home-based program.

At present, more than 50 percent of all local Head Start programs are home-based, accounting for 38 percent of the Head Start enrollment. A few communities even operate as many as three home-based programs due to lack of adequate facilities. The communities lack the financial means to construct buildings (there is often little if any economic development) and depend on public funds to provide any construction.

The lack of facilities which fully meet local environmental standards prevent services to more children, or threaten the continuation of centered-based programs to children now enrolled in the program. The cost of maintaining or repairing existing centers and constructing new centers is to prohibitive for the Navajo Nation to undertake alone. The Navajo did earmark a minimum amount of Capital Improvement funds for renovation of Head Start centers during Fiscal Year 1985. Earmarked for Head Start Centers was $250,000. This Fiscal Year, the Navajo Nation earmarked $541,184, for Head Start Centers.

The efforts of local communities and the Navajo Nation must be complemented by the Federal Government to adequately address the facility problem existing on the Navajo Nation. There are approximately 5,127 children who are not being served (i.e. 8,954 (IHS) - 3,827 (Table 1.).

House Bill 2218:

The Arizona Legislature passed H.B. 2218 this past summer in response to Congressional mandate found in Public Law 98-473 (98 Stat. 2195). The mandate requires all states receiving Social Service Block Grant to develop and implement and conduct criminal background checks of Title XX funded Day Care staff and employees. The language in P.L. 98-473 (98 Stat. 2195) states:

> Any state receiving an allotment under such title from the funds made available as a result of subsection (a) shall have in effect, not later than September 30, 1985 (i) procedures, established by state law or regulation, to provide for employment history and background checks, and (ii) provision of state law, enacted in accordance with the provision of public law 92-544 (86 Stat. 115) requiring nationwide criminal record check for all operators, staff or employees, or prospective operators, staff or employees of child care facilities....

House Bill 2218's language is interpreted by the Arizona Department of Education to include tribally operated Head Start centers and non-Title XX Child Care Programs located on the Navajo Nation.

On July 09, 1985, the State Department of Education sent out a memorandum requesting that all child care providers and employees submit fingerprints and work history to the State Department of Education (SDE) before the programs can receive U.S.D.A. reimbursements.

It is well settled that state laws do not apply to Indian Reservations. The fact that Social Service Block Grants for various tribes are channeled through the state does not automatically make state laws applicable to the reservations.

Although the P.L. 98-473 mandate does not apply to Head Start programs, the Navajo Nation will voluntarily adopt such procedures for the safety of its children. Such procedures will be developed and implemented by the Navajo government pursuant to Navajo law.

It is therefore the position of the Navajo Nation that H.B. 2218 does not apply to the Navajo Nation Child Care Centers and programs on the Navajo Nation particularly where procedures pursuant to P.L. 98-473 are being developed by the Navajo Nation and will be in compliance with the federal mandate. In light of this, the State of Arizona can not withhold U.S.D.A. Child Care Food Program reimbursements channeled through the State to the Child Care Centers and programs on the Navajo Nation.

Effected are 1,400 eligible head start children and a reimbursement cost of approximately $230,000.

Johnson O'Malley:

The Division of Navajo Child Development subcontracts for supplemental funding under the Johnson O'Malley Program. All 3,827 eligible Head Start children are eligible for supplemental funding under the Johnson O'Malley (JOM) Program.

The JOM Program supplements the Division of Navajo Child Development in the head start's interdisciplinary program to foster development and remedy problems as expressed in a broad range of services such as health, nutrition, and special education.

It is our understanding that the JOM program may be decrease by 46 percent. The 46 percent decrease applies only to those JOM programs contracted by 167 tribes and 72 Indian organizations. The tribes and Indian organizations affected serve 70 percent (123,618) of the 177,157 Indian Students.

The effect of a 46 percent decrease on the Navajo Nation would cause programs such as the head start to lose supplemental services in the health component, nutrition component, and special education component. The supplemental services can not be absorbed by head start. Therefore, we are opposed to a 46 percent decrease or any decrease in the JOM program that has effectively serve Indian students.

Recommendations:

1. Allow the Navajo Nation and its Head Start Program to establish the criteria for eligibility or have the Income guideline waived for the Navajo Nation;
2. Provide a funding factor or additional funds for the replacement of buses on an ongoing basis;
3. Supplement the Navajo Nation's capital Improvement funds at a percent of 50:50 or 80:20 (federal share: tribal share); or fund tribal projects at 100 percent.
4. Inform the State of Arizona that P.L. 98-473 (98 Stat.2195) addresses Social Service Block Grant and not Head Start Programs. This does not mean the Navajo Nation will not comply with the mandate of P.L. 98-473 (98 Stat. 2195, but takes the position H.B. 2218 of the State of Arizona does not apply to the Navajo Nation.
5. Restore the funding level of the JOM Program to the same level of funding with no decreases.

DIVISION OF NAVAJO CHILD DEVELOPMENT
THE NAVAJO NATION

1985 Highlights

The Division of Navajo Child Development provides Head Start services in 132 local communities on the Navajo Reservation which includes parts of Arizona, New Mexico and Utah. Serving communities often situated in remote and rural areas presents major program constraints--the absence of paved roads, community buildings to house Head Start activities, electricity, modern plumbing, grocery stores, vehicle service station--or these are available on a very limited scale. In spite of these constraints, dedicated administrators, parents, staff, and tribal officials worked together this past year to accomplish some plans. These are presented below as 1985 highlights.

1. A comprehensive needs assessment was conducted by a private organization to identify program needs as well as strengths. The results will be used to develop plans for the next three years.
2. A Plan of Operation was approved for the Division by the Advisory Committee of the Navajo Tribal Council. It replaces the 1981 Memorandum of Agreement which provided a plan for transferring the Navajo Head Start Program from the former Office of Navajo Economic Opportunity to the Navajo Tribal Council.
3. The by-laws for the Central Parent Policy Council were revised to conform with the Plan of Operation and Head Start guidelines.
4. Enrollment of eligible children exceeded funded slots, and the average daily attendance was maintained at about 85 percent or higher throughout Fiscal Year 1985.
5. Meetings were held with major Head Start grantees (including Los Angeles, Chicago, Eastern Migrant Programs, Puerto Rico, MAP-Missisippi and New York) to discuss program trends, issues, and improvements.
6. A task force completed handbooks for six components (i.e., education, special education, social services, parent involvement, health and nutrition), based on the Head Start Program Performance Standards. Brief and simplified, the handbooks provide easier reading and comprehension for the Head Start staff.

7. A uniform school calendar was adopted to improve program operation as well as management.
8. Capital Improvement Projects were approved for the Division by the Budget and Finance Committee of the Navajo Tribal Council. Utilizing a budget of $250,000, funds were allocated throughout the reservation to complete unfinished construction of new Head Start centers and renovate existing buildings.
9. $811,691 of additional federal Head Start funds were received in Fiscal Year 1985. The amount represents $349,843 of cost of living adjustments, $400,000 of one-time program improvement funds, and $61,848 of program expansion funds.
10. $541,184 of capital improvement project funds were appropriated by the Navajo Tribal Council for Fiscal Year 1986 to improve, construct or purchase Head Start facilities. The availability of these funds will make it possible to provide center-base services to some Navajo communities for the first time and to achieve greater compliance with local building health and safety codes.
11. The Head Start Personnel Policy Manual was revised.
12. The Navajo Nation's pay scale was adopted to provide more comparable pay to Head Start employees.
13. The Central Parent Policy Council approved a policy requiring Head Start teachers to be certified as Child Development Associates at least. More than 100 staff are now enrolled in the credential program.
14. A career development committee was re-established. It is responsible for developing guidelines for employee development, promotion, salary increment, etc.
15. 25 Head Start staff participated in the Child Development Associates (CDA) Advisor Training at New Mexico State University. Successful completion of the training program will enable the participants to serve as advisors to interns enrolled in the CDA program.
16. 419 employees participated in basic skill assessment to determine individual needs and develop career development plans.
17. Head Start staff was introduced to a new approach in the utilization of cognitive teaching concepts in the classroom. The approach is based on the premise that if teaching methodology is tailored to the cultural background and special needs of Navajo children, their true abilities and potentials will become evident.

18. The Shiprock Agency is participating in a project sponsored by the national Head Start office which assesses the cognitive and social skills of children three to five years old in Head Start to assist teachers in planning instructional activities.

DIVISION OF NAVAJO CHILD DEVELOPMENT
THE NAVAJO NATION
ENROLLMENT REPORT
November 1985

Service Unit	Funded Enrollment	Actual Enrollment	EoM Enrollment[1]	EoM Enrollment[2]
1. Alamo	35	35	35	0
2. Canonctio	40	40	40	0
3. Chinle	690	740	726	+36
4. Crownpoint	800	810	795	- 5
5. Fort Defiance	777	833	819	+42
6. Pinehill/Ramah	93	91	87	- 6
7. Rehoboth	20	20	20	0
8. Shiprock	642	658	643	+ 1
9. Tuba City	730	757	721	- 9
TOTAL:	3,827	3,984[3]	3,886[4]	+59

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[1] End of the Month Enrollment = Actual Enrollment - Dropouts

[2] End of the Month Variance = Funded Slots - EoM Enrollment

[3] 3,984 children were provided Head Start services, using 112 center-base and 95 home-base programs in 132 communities.

[4] 98 children left local programs. More than 50 percent moved to a different community or outside the reservation due to the parents' employment or continuing education. 13 children transferred to another DNCD program.

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ISSUE PAPER FOR
CONGRESSMAN GEORGE MILLER:
CHAIRMAN OF SENATE SELECT COMMITTEE ON CHILDREN, YOUTH AND FAMILIES

SUBMITTED BY:

Anslem Roanhorse

for Wilfred D. Yazzie, Executive Director
THE NAVAJO TRIBE
Division of Social Welfare
P.O. Drawer JJ
Window Rock, AZ 86515

January 8, 1986

ISSUE PAPER FOR CONGRESSMAN GEORGE MILLER:
CHAIRMAN OF SENATE SELECT COMMITTEE ON CHILDREN, YOUTH AND FAMILIES

The Navajo Nation is the largest Indian tribe in the United States, and its land base covers approximately 25,000 square miles. The land is about the same size as the State of West Virginia. The Navajo Reservation spans into three states, namely: Arizona; New Mexico; and Utah. Additionally, the Navajo Reservation spans into three federal regions, namely: 1) Region VI Office headquartered in Dallas, Texas; 2) Region VIII Office headquartered in Denver, Colorado; and 3) Region IX Office headquartered in San Francisco, California.

The Navajo Tribal Division of Social Welfare is responsible for delivering services to Navajo families and individuals who are living "on or near" the Navajo Reservation and where mandated by statues. The following grants and contracts are administered by the Division of Social Welfare: 1) P.L. 93-638 Social Services Contract; 2) Social Services Block Grant (Title XX)-Arizona; 3) Social Services Block Grant (Title XX)-New Mexico; 4) Low Income Home Energy Assistance Program; 5) U.S. Department of Agriculture-Child Day Care; 6) Indian Child Welfare Act Grant (P.L. 95-608); 7) Community Services Block Grant; 8) Title IV-B Child Welfare Services Grant (P.L. 96-272); and 9) Navajo Tribal general funds. Finally, the Division provides services to an average of 31,032 persons per month.

ISSUE NO. 1

The Navajo Reservation spans into three states and three federal regions. This situation requires the Navajo Tribe to work with three state governments, three federal regional offices, and the Bureau of Indian Affairs. Each governmental entity will generally have a particular set of requirements, and this places a burden on the Navajo Tribe to adhere to different sets of federal and state rules and regulations. The situation also brings about conflicting jurisdictions and responsibilities among the seven governmental entities. Additionally, the Navajo Tribe contracts directly with the DHHS-Office of Human Development Services in Washington, D.C. for Low Income Home Energy Assistance Program.

The compliance with different sets of rules and regulations hinders the development and administration of a more comprehensive social services program. The objective is to provide social services in a manner that is more cost effective, flexible, and relevant to the needs of the Navajo people.

Recommendation

The Division of Social Welfare recommends that the three state governments, the three federal regional offices, DHHS-OHDS, and the BIA work with the Navajo Tribe and streamline the fiscal and program reporting requirements. The eight governmental entities can also assist the Navajo Tribe to explore the feasibility of direct funding or designation of a single state agency.

ISSUE NO. 2

The Navajo Tribal Division of Social Welfare took a giant step in October 1981 when it contracted for the former Bureau of Indian Affairs social services program. The Division of Social Welfare assumed the responsibilities for the planning, program development and administration of the former BIA social services program pursuant to the Indian Self-Determination Act (P.L. 93-638).

The funding from the BIA has remained steady, however, the threat of funding reduction constantly faces the Navajo Nation. With the present funding level, the Division of Social Welfare is able to serve 26,034 persons per month and a majority of these are families with children. The Navajo Nation is certainly striving for a more comprehensive service delivery system for children, youth and families; however, the Navajo Tribe's acceptance to administer the former BIA program does not mean that the BIA no longer has any responsibility. The federal government's primary objective should be to make sure that adequate fundings are provided to all Indian tribes that administer the former BIA social services program.

Recommendation

The Division of Social Welfare recommends that Senate Select Committee on Children, Youth and Families support and protect all Indian programs particularly those programs which service Indian children, youth and families.

ISSUE NO. 3

The P.L. 93-638 social services contract include six major components namely: 1) General Assistance; 2) Tribal Work Experience Program; 3) Child Welfare Assistance; 4) Adult International Care; 5) Miscellaneous Assistance; and 6) Family and Community Services. With the exception of the Family and Community Services Component, funds in the other five components benefit the clients directly and the funds are suppose to be made available based on the level of need.

The Family and Community Services Component does not benefit the client directly and the funds under this component are to pay for staff salaries, travel costs, office spaces, and other administrative support costs. These funds are classified as "banded monies" by the BIA, and this means constraints are placed on these funds. Because of the constraints, the Division of Social Welfare cannot increase nor re-budget these funds according to the need.

The BIA's banding of the funds which are used to administer the P.l. 93-638 social service contract is a concern to the Navajo Tribe. While the Division of Social Welfare strives to meet the daily needs of the clientele, the means and level of response are actually controlled by the federal government through its "banded monies". Additionally, the level of monitoring activities, supervision, and other administrative support activities and cost are dictated by the amount of funds in the Family and Community Services.

Recommendation

The Division of Social Welfare recommends that the Senate Select Committee on Children, Youth and Families, DHHS, and the BIA work with the Navajo Tribe design a better management and accountability system which promotes the planning and administration of programs and which reflects the unique needs of the Indian people. The BIA's practice of dictating restrictions on certain funds, such as "banded monies", does not promote the philosophy of Indian self-determination.

ISSUE NO. 4

The Navajo Nation is a thriving and progressive nation. The population numbers to approximately 165,597 with the majority being under 21 years of age. Traditionally, the Navajo people maintained and practiced their own cultural beliefs and practices. The system of close family and community networks contributed a great deal to the care and socialization of the young, and such networks were also resources for problem solving and support system. The traditional practices among the Navajo people are still evident, particularly among the people who reside in remote areas of the Navajo Reservation.

The Division of Social Welfare receives several state and federal grants or contracts for the purpose of providing child welfare services, social services, general assistance, etc. The state and federal fundings are necessary and welcomed, however, the adherence and compliance with different sets of rules and regulations often conflicts with the prevailing values and practices of the Navajo people.

It is the policy of the Division of Social Welfare to provide social services which are consistent with professional social work ethics and Navjo cultural values. Finally, it is the Division's policy to ensure that any contract or grant support and promote Tribal competency and responsibility in the planning, program development, and responsibility in the planning, program development, and administration of social services program.

Recommendation

The Division of Social Welfare recommends that the Senate Select Committee on Children, Youth and Families advocate for programs to encourage and respect Native American values and practices. Secondly, the Division recommends that DHHS help the Navajo Tribe in identification and acquisition of training funds; the Division envisions preparation of social work training materials that incorporates traditional values and practices.

ISSUE NO. 5

In 1984, the Office of Inspector General under the U.S. Department of the Interior performed an audit on the Navajo Tribe's P.L. 93-638 social services contract. The audit reporte cited 42 areas of concern. The audit report is useful for the improvement of the social services program, however, the Navajo Tribe feels that the audit was used as a tool to impose on the Division of Social Welfare to establish and implement the whole gamet of social work standards and procedures. It is a concern because when the BIA administer the social services program prior to 1981, some of the deficiencies and expectations cited in the audit report were not of the federal government's concerns.

Nonetheless, the Navajo Tribe and Navajo Area BIA Office have taken the OIG Audit Report seriously and we prepared a correction action to address every deficiency cited in the report. The Navajo Nation is indeed committed to providing adequate and quality services to it's people and it will also continue to strive toward maintaining and protecting all funding sources.

Recommendation

The Division of Social Welfare recommends that the BIA and DHHS not utilize the deficiencies cited in the OIG Audit Report as reasons for reducing federal funding to the Navajo Tribe. The BIA and DHHS staff instead should make every effort to assist the Division of Social Welfare further develop a better and more comprehensive social services program.

ISSUE NO. 6

The Navajo Tribe presently contracts with the States of Arizona and New Mexico for Social Services Block Grants (Title XX). The Title XX funding from Arizona have remained steady, however the level of funding from New Mexico has decreased over the years.

The steady funding in Arizona is attributed to the state's method of "Indian Set-Aside Funds" which reserves a certain percentage of the Title XX Allocation for the Indian tribes. Additionally, the state allocates a minimum base amount of $7,500 to every Indian tribe regardless of service population. The funding in New Mexico unfortunately is regressive. Since 1975, the Navajo Tribe has received funding reductions with no real justifications. The Navajo Tribe has unsuccessfully protested the funding cuts, and at the present, the Title XX funding from New Mexico is at its lowest.

In January 1983, President Ronald Reagan released a statement on Indian policy wherein he proposed that Indian tribes be eligible for direct funding under Social Services Block Grant (Title XX). The direct funding is ideal, however the funding formula must be equitable and adequate. If the allocation is made strictly on population, the allocation may not be adequate; therefore, it requires extensive research and planning to bring forth the most equitable funding formula for the Indian people.

Recommendation

The Division of Social Welfare recommends that the DHHS-OHDS follow up on President Reagan's statement on direct funding to Indian tribes. If direct funding is feasible, then the DHHS-OHDS involve the Indian tribes and organization in its determination of "Indian Set-Aside Funds" or the determination of an equitable funding formula.

ISSUE NO. 7

The Indian Child Welfare Act of 1978 (P.L. 95-608) was signed into law by President Jimmy Carter on November 8, 1978. The intent of the law was to prevent unwarranted removal of Indian children from their families. Since 1978, 20 states from throughout the country have reported and referred a total of 650 child welfare cases which involved Navajo children. Of the 650 cases referred, 95% of the cases were alcohol related and 85% of the Navajo children were removed from their homes and placed in non-Indian homes until the Navajo Tribe intervened.

As the intent of the law is beginning to be realized, the ICWA grant allocation is regressing at the national level. The national allocations were as follows: 1) $9.7 million was allocated in FY1983; 2) $8.7 million was allocated in FY1984; and 3) $8.8 million was allocated in FY1985; and 4) $8.7 million was allocated for FY 1986. Further, the Navajo Tribe was denied funding this past year. Consequently, an administrative appeal was filed and a complaint has also beer filed in the United States District Court of Arizona to legally resolved the Navajo Tribe's concern about ICWA funding.

Recommendation

The Division of Social Welfare recommends that the U.S. Congress give its complete support and assistance to the Indian tribes and Indian organizations by making sufficient funding allocations. Secondly, the Division of Social Welfare recommends that the Bureau of Indian Affairs re-evaluate the ICWA funding formula. The present formula does not take account the total serve population and it does not consider the high cost rates associated with Indian child welfare services in rural communities, e.g. legal services, transportation costs, foster care, day care, etc.

ISSUE NO. 8

The Division of Social Welfare inherited the present automatic data processing system from the BIA when it contracted for the former BIA social services program.

The system has its limitation becuase it primarily collects and processes data for services provided under the P.L. 93-638 contract.

The automatic data processing system must be expanded to include data for other grants and contracts which are administered by the Division. The lack of a comprehensive management information system puts a heavy burden on the Division because often the data can't be made available on a moment's notice and the reliability and validity of the data collected is often disputed.

Recommendation

The Division of Social Welfare recommends that the BIA, DHHS and the Senate Select Committee on Children, Youth and and Families assist the Navajo Tribe in the identification and acquisition of funds which is necessary to plan and develop a comprehensive management information system.

ISSUE NO. 9

The Division of Social Welfare presently operates three child day care centers which are located at Shiprock, New Mexico, Fort Defiance, Arizona, and Chinle, Arizona. When the child day care centers are at full capacity, the centers can accommodate 350 children which is .016% of all children who are between the ages of 0-4 years old! According to Navajo Area Indian Health Service statistics for FY 1985, the total number of children between the ages of 0-4 years old is 21,560. Therefore, it can be said that the Navajo Tribe is weak in providing adequate child day care for children.

Recommendation

The Division of Social Welfare recommends that the DHHS-OHDS provide technical assistance in identifying and obtaining appropriate funds for the expansion of child day care centers on the Navajo Nation. Secondly, the Division of Social Welfare recommends that the Senate Select Committee on Children, Youth and Families make every effort to increase funding for child day care and make such funds available to Indian communities.

ISSUE NO. 10

The Division of Social Welfare presently operates five group homes for adjudicated youth. At full capacity, each group home can accommodate six residents which is a small percentage of the Navajo youth needing such help! According to the Navajo Area Indian Health Service statistics for FY1985, the total number of children who are between the ages of 10-19 years old is 42,097. Two years ago, the Navjao Tribal Division of Public Safety reported that 1,760 juveniles were arrested and majority of these juveniles needed social work interventions. Therefore, it can be said that the Navajo Tribe needs group homes and treatment programs for the youth.

Recommendation:

The Division of Social Welfare recommends that the DHHS-OHDS provide technical assistance in identifying and obtaining appropriate funds for the expansion of group homes for delinquent youth on the Navajo Nation. Secondly, the Division of Social Welfare recommends that the Senate Select Committee on Children, Youth and Families make every effort to increase funding for services to delinquent youth and make such funds available to Indian communities.

Save the Children.

NAVAJO FIELD OFFICE

BOX 2520
WINDOW ROCK, AZ 86515
(602) 871-4358 / 4650

December 1985

Ya'at'ééh! (Hello)

Greetings from the beautiful country of our great Navajo Nation. I would like to thank you for your continued generosity and support. Many of you have waited patiently for word from us.

Save the Children has been busy helping volunteers construct a better future for our people. I would like to share with you the activities of several communities during the past year:

> Kaibeto, AZ and Huerfano and Pinedale, NM have been busily constructing simple buildings to get small laundromats going. Next year, Kinlichee, AZ will join the popular laundromat ventures.
>
> Sometime ago, several Navajo women began weaving the world's largest Navajo rug. They hoped to sell the rug and with the proceeds construct a much needed health clinic. Since then, they have been unable to sell the rug since they lack marketing skills. The community of Chilchinbeto, AZ approached Save the Children to help with funds to sell the rug which is now considered a priceless musuem piece. Also the people of Cottonwood community helped the elders make traditional crafts for sale.
>
> Volunteers in Crownpoint and Iyanbito, NM and Tselani and Blue Gap, AZ continued work on preschool projects. The Chinle and Crownpoint volunteers worked on construction projects. Chinle renovated an old building, while Crownpoint volunteers fundraised for a new building. The volunteers from the other communities purchased needed supplies and equipment for their preschools.
>
> Volunteers in Tuba City, AZ are building a cannery with the New Dawn Project sponsored by the Navajo Tribe. Save the Children funds also purchased seeds for children to grow seedlings in the greenhouse.
>
> Volunteers in Klagetoh, Nazlini, Steamboat, and Pinon, AZ have been at work on either recreation

or projects for youth. Steamboat is renovating a donated building which required plumbing repairs. Pinon is working on an outdoor baseball field, while parents of Nazlini are planning a model playground with the assistance of school playground designers. Klagetoh volunteers run an after-school drop-in center where children voluntarily learn to read and write in the Navajo and Spanish languages. They also built a basketball court and are planning a concessionaire kitchen and a small crafts center.

Volunteers funded a small 'Learn by Doing' Project for mentally/physically disabled youth who were trained to manage vending machines for income. Trees were planted by the handicapped for the pleasure of the disabled patients at the Chinle Nursing Home.

Educational kits were planned, warehoused, and distributed to 650 children and youth isolated in remote areas of the reservation. Kits included books, solar calculators, games, puzzles, sewing notions, and fabric for the older girls, and tool kits for the older boys. Employees of the Navajo Tribe's community development programs assisted with kit delivery.

This year, the Navajo Indian Nation Field Office moved from the remote community of Ganado to Window Rock, AZ. The purpose of the move was for Save the Children to be more accessible to the Navajo communities who are in the NM portion of the reservation. In addition, we are now closer to banks, garages, and other necessary businesses.

In the coming months, we will explore solar applications and construction for family day care providers; help the communities work on laundromats to utilize solar hot water heater systems; look at ways to be more supportive of the traditional crafts; help communities prepare business plans, and so forth. We are also doing all we can to enhance the work of our 75 community volunteers. All of the above are samples of our efforts to help the communities move toward self-sufficiency, so that the children in these communities can have a better future.

Again, thank you for your support from all of us at the field office and our SAVE THE CHILDREN target communities.

AH GO NE, (Farewell)

Gloria J. Emerson, Director
Navajo Field Office
Save the Children Federation

NAVAJO SCF PHILOSOPHY

- Belief in the people.
- Belief in Navajo communities.
- Belief in those traditional values and ethos which are humanitarian and which emphasize self-reliance and ingenuity in solving local problems.
- Belief in a vision that the Navajo society can become economically independent: that the people can become self-sufficient and provide a quality life for themselves and their children while helping their community members.

GOAL

To foster self-help community development on the Navajo Reservation through on-going programs at the field and target-community level.

KLAGETOH

CHAPTER PROFILE

KLAGETOH

I. INTRODUCTION

A. Location/Physical Description

The Community of Klagetoh is located within a small basin which slopes west from a large wash. It also includes a portion of the mountainous plateau that forms the basin. In location it is approximately 18 miles south of Ganado, Arizona and 24 miles north of Chambers, Arizona on state route 63. The chapter is characterized by intersperses of grass-lands, sagebrush, pinyon-juniper trees and rolling hills. A perrenial spring is located within 4 miles of the present chapter house. It has been used to obtain water since the first inhabitants came to the area.

Topography

Klagetoh can be characterized as a part of two geological and geographical subdivisions; the Painted Desert and the Steepe area of the Defiance Uplift. The extreme south western portion of the chapter is considered the Painted Desert area. This dry and terraced plain gives a "badlands" appearance with hills and occasional exposed cliffs of multi-colors. The rest of the chapter is a steppe zone as it slopes upward to the Defiance uplift, a geological formation characterized topographically by forrests and rollins hills. The elevation varies slightly as one travels from east to west across the chapter, from 5000 in the lower elevation to nearly 6300 at the higher areas.

Geology

Klagetoh is primarily a bed of sedimentary rock with a few regions of volcanic activity. The production of water is effected by the age of rocks in an area and that is the reason for their discussion here. Rocks in Klagetoh are from the Triassic, Jurrassic and Tertiary Ages. Triassic being the oldest. Fuel in all probability could not be produced and commerically developed from the rocks found here, however, construction materials are a possibility for development. There are rocks present which would provide good bingding and aggregate materials. In addition, most of the rocks from the Triassic Age. An alluvium plain is also present, which is a relatively new geologic occurence, yet most water which fills wells and can be obtained with windmills is found in aquifers from this plain.

soils

As stated above the soils present in Klagetoh are good binders. They are a mixture of clays and sands. This makes them especially textured and a variable degree poriosity.

Hydrology

The water bearing potential of the rocks represent in the Klagetoh chapter is good. According to a geohydologic study done in 1956, the Klagetoh area is sufficiently supplies with water for some time to come. There are many windmills in the area which have been converted to pumpwells and a perrenial spring Well depth ranges from 100 to 800 feet, with an average well depth of about 400 to 450 feet.

Climate

Summer temperatures are warm in Klagetoh, with temperatures around 95° not uncommon. Winter temperatures drop below freezing for most of the winter with an average of about 25°. Total average annual temperature being about 70°. Average annual rainfall about 2-3". Average annual snowfall around 2-7" and a prevailing wind of about 10-25 miles per hour.

Vegetation

Much of the vegetation in Klagetoh has been noted for its wildlife.

Wildlife

Hunting was among some of the most attractive features of the area. Water availability makes the abundance of wildlife proliferate. Small mammal game, birds (especially doves) and some of the larger mammals as deer, turkey and some of the nocturnal mammals exist.

Permits are required for hunting in the area and there is a hunting unit within the chapter.

Fishing is also available at Boggy Lake, some distance to the west of the chapter and another unidentifies lake within the mountains to the east. Permits are required to fish.

B. History/Background

The Navajo word for Klagetoh is Leeyi'to (Water in the Ground). This refers to the ample water sources in the area. Inhabitation dates back to the 12th century. Prior to 1864, Navajo inhabitation was scant and on an intermittent basis. There are historical accounts of Dine from Canyon de Chelly seeking refuge from constant Ute attacks in the Klagetoh area. Still, only two families permanently occupies Klagetoh during those years. During the Fort Sumner peroid, one of those families hid in the mountains during the day and obtained food from the cornfields in the valley at night (Collier: 39,49).

After the Long Walk, Navajo reoccupation of Klagetoh was slow. Several factors contributed to this slow reoccupation. Fort Defiance had become the major ration-distribution center as a result of the closing of Fort Fauntleroy (Wingate).

As such many families took residency in and around the Fort Defiance. One of the families which had lived in Klagetoh area prior to Fort Sumner returned to their home on an intermittent basis during those years. They lived 20 miles north of Fort Defiance and maintained cornfields in Klagetoh during the summers In 1890, this family returned to Klagetoh for permanent residency.

Klagetoh was an attractive place to settle. There was wild food plants, a spring with water good for human consumption and bountiful game to hunt. Despite all these qualities, Navajos were disuaded from permanent settlement of Klagetoh, in significant numbers due to the restrictions placed upon the area by Anglo cattle corporations that used the area for grazing of livestock. These corportions had a central headquaters in a place called Tannersprings a few miles southwest of the center of the Klagetoh community and used the area now know or as Klagetoh for grazing of stock.

Navajos finally began to settle permanent in the area with the establishment of the Trading Post. The families that have settled in Klagetoh over the year represent many clans, but during the time of the first trading post the major clan families were the Tsi'naajinii (Black Streaks of Wood), Hona'ghaanii (The Ones Who Walks Around), and eventually Kinlicheenii (Red House People).

Neal Hoggener began that first store and traded with both the Navajos and provided supplies to the Anglo working livestock in the area. The post since that time has had many interesting owners. Some worked well with the Navajos living in the area and promoted their weaving and silver work. There weren't many equipment or supplies in the area for making life easier and most often tasked were accomplished the "hard" way. Residents recalled times when wood was obtained by wagon or dragged one log at a time by horse. These elderly view the pick-up collection of wood and water as a "convenience" in comparison.

Traders who brought modern convenience and means of accomplishing daily tasks to the area made good profit in Klagetoh.

After Navajos began to occupy the area in numbers and as it become a part of the extended Navajo reservation in the early 1900, grazing areas become open and were used. Residents told of grazing areas that were "like" a dream to watch the horses (wild) run on the flats. The sheep would be out there, too along side the horses. There would be with the reduction of herds and the beginnings of the permit system changes occured in the number of livestock and the land had begun to diminish in the number and quantity of dirrerent plants grasses.

Between the 1920's and 1930's the community experiences many changes. One of those changes was the beginning of the chapter house. A man named John Hunter visited the community and became a consort to different respected leaders. Yellow policeman, and others travelled to families within the area notifying them of a new way to discuss the concerns, problems and learn of news near Fort Defiance. Soon tools and foreman were selected to begin construction on a building in which to hold meetings for the purpose of the community.

A BIA Boarding School was started at about the same time as the chapter system gained momentum. The school was equiped with electricity and had a capacity to educate at least 50 students. Many of the older residents of the community remember the first boarding school. The school was closed in the 1950's due to a severe water shortage that effected Klagetoh. The school buildings are now used for housing by residents. It is substandard and hazardous as often classrooms are used for entire families.

Since those days the chapter has been involved with the Soil Conservation Projects and Demonstration area in Tannersprings and various other campaigns designed to improve the quality of life for residents. A new chapter house was constructed in 1963, to make way for a highway Rt. 63, which intersected the community of Ganado to Chambers, Arizona and the Highway to California. A health clinic and pre-school are the most recent additions to the community of Klagetoh providing needed services and a small number of jobs for residents.

C. Chapter Organization/Administration

The first community representative to the Tribal Council was Yellow Policeman. Other leaders since that time have served the needs of both the Klagetoh and Wide Ruins communities. Klagetoh became a certified chapter on February 15, 1956.

Dr. Annie Wauneka did much to promote the health needs of both communities and at present a clinic within proximity of both communities is named for her.

The following is a breakdown of Chapter Officials and Organization of committees and boards within the Klagetoh Chapter.

The 1984, chapter officers include:

Council Delegate : Jimmie Nelson
President : Jack Benally
Vice President : Irvin Hugh Lynch
Secretary/Treasure : Amelia Benally

D. Chapter population

The 1980 Census identified 844 individuals residing in the Klagetoh Chapter. The 1982 BIA Tally of Enrolled Navajos indicated 1,053 and the 1983 Navajo Registered Voters identified 747 individuals.

II. INFRASTRUCTURE

A. Electricity

This utility was first introduced to the chapter in 1930, with the establishment of the Boarding School. After that time installation of electricity occured for the hosuing within the Boarding School compound That electricity was produced at the school by use of a (gas operated) generator. When the school closed in 1959, the generator was sold to the current ower (at that time) of the Klagetoh Trading Post. A resident of Klagetoh related the following, "It started off when the school was closed. That trader had a good thing going with the residents. (He) made use of the generator in a business manner. (He made) a deal with the residents who wanted electricity extended into their homes He told them if they would pay cash for the electricity or trade (desirable) goods with him, he would extend electricity into their homes. People would bring horses, sheep etc. to receive that electricity. (RES: C.W.P.I.).

At present it is estimates about half of the Klagetoh residents have electricity and another 50% living in more remote areas are without the utility. Those without are presented with the problem of lack of cold storage for food products, and less productive hours than their neighbors.

B. Water

Water is not a major problem for residents of Klagetoh. Water is available however, most residents would rather have it within their homes. Water must be hauled by vehicles and most people travel an average of 2-3 miles to get water. Once a week is the average frequency for obtaining water, this of course depends upon the number and capacity of containers used. There are six pump wells in the community and a perrenial spring. Very few windmills exist.

Problems occur when pumps are broken or frozen or are deliberately broken and run constantly. The area around wells become a problem in the snow or during muddy weather. Water for livestock is obtained from dams that fill during rainfall. Dry spells warrant hauling water in or running livestock greater distances.

C. Sewage

There are several waste and water disposal lagoons within the chapter. One services the chapter house, clinic and pre-school, while a larger two-celled lagoon services 15 homes within old BIA school compound. A third, services the Transwestern Pipeline Gas Commmpressor Station's residencies (2 homes and 1 trailer) and a fourth is primarily used for industrial waste and oil and water drainage for the Transwestern Pipeline Compressor Station.

Any additional construction or the addition of indoor plumbing homes will require the installation of additional sewage disposal systems. The present systems are maintained by several sources without coordination.

D. Gas

A Transwestern Pipeline pumping and compressor station runs 8 miles east of Highway 63. Most of the families in Klagetoh however, do not receive gas from this line. Many purchase butane bottled gas for cooking within their homes.

E. Roads

Roads within the area of Klagetoh are all dirt. Some are graded for school bus traffic and accesibility to community facilities. Many roads are impassable during the winter and rainy months. In the 50's and 60', the BIA started projects to upgarde the condition of unpaved roads within the community. Much in the way of improvements are still needed to provide optimal travel to the residents of Klagetoh.

F. Transportation

Transportation is a problem for residents without personal vehicles. Many people still "hitch-hike" to their destinations. Some system of commuter transit is needed for residents travelling to areas of commercial development.

The only paved road within the community is state route 63 which travels north-south from Ganado to Chambers, Arizona through the chapter.

G. Communication

The most common method of receiving communication is by way of radio and newspaper. Communications most often sent by mail and occasionally by telephones. However, most families are without telephones and very few have television. There is a telephone (Mtn. Bell) located at the chapter house, but many times it does not work. The Navajo Times and Gallup Independent provide the primary sources of written news from outside of the community, while the radio stations of KDJI (Holbrook), Window Rock Station and the Gallup stations are the predominate source of audio news and entertainment.

Communicating with others outside the community is even harder. Therefore, travel is relied upon as a means of also, obtaining information and socialization with others. In emergencies the lack of communication with outside sources is extremely prohibiting.

H. Housing

Construction of housing in the chapter is on a personal basis. There are houses in use that have been converted from old class rooms in the closed Boarding

School. Land has been withdrawn for purposes of construction of housin in 1953, 62 and again 74. However, at present public housing or subsidized units are not in existence.

Housing in the more remote areas is either log, substandard installation boards or cinderblock. Community residents have expressed concern over the housing issue at the Klagetoh chapter.

I. Community Facilities

Among the facilities within the Klagetoh chapter for community use are the chapter house, the clinic, the pre-school and three church structures. In addition, there is the trading post which is used by the community residents as well as a warehouse used for hay, grain, and vehilce storage.

There was general opinion that some sort of recreational facility is needed for residents wanting to engage in sport events as basketball, volleyball, etc.

III. SOCIAL SERVICES

A. Health Care

CHR and IHS field nursing staff provide health services to community people in more remote areas of the chapter. The local clinic provides well-baby checks, geriatric, and family practitioner services. There are 4 doctors, one nurse and clerical assistant at the clinic. The clinic averages 2000 outpatients visits a year and 150 visits per month. Paramedic and emergency care is from the Sage Memorial hospital in Ganado. The hospital there has 5 doctors, 15 nurses and about 5 other para-professional health workers on staff. Most residents are within 20 miles of some health facility.

Health care is an area the community in the past has supported efforts in developing and at present most needs adequately served.

B. Public Safety and Law Enforcement

A need exist for public safety equipment and law enforcement in the community. Fires are handly by the fire truck from Wide Ruins however, small vandalism and burgalries are becoming more common. People have expressed the desire to have some protection within their own community.

Breaking and entry of private homes while owners are away and vandalism of public facilities are a problem. This problem is compunded when there are no telephone to receive assistance during such times. The nearest police substation is in Ganado, Arizona, about 20 miles away.

C. Education

A BIA Boarding School was constructed in Klagetoh in the 1930's. It serviced the community until 1959, when serious water shortage forced its closure. Since then a pre-school was constructed in the days of ONEO and it provided students with the necessary start of their educational careers. After, pre-school many students attend Wide Ruins day school for elementary. At the time of junior and high school, most students attend the Ganado public school. Very few attend other Boarding Schools or schools outside of the state for their high school years.

Prospects for employment after their education is slim within the Klagetoh community. Some students attend technical or vaocational schools while others work with the railroad.

The pre-school has 2 teachers and 25 students, a bus driver, cook and small administration to handle their paperwork.

College and study at universities is pursued by a very small minority of Klagetoh youth. Of those receiving degrees employment is often sought outside of the community, in Window Rock, Fort Defiance or Ganado.

D. Other Social Assistance Services

Services are received from the state of Arizona and the Navajo Tribe for Klagetoh residents. The following is a breakdown of such services. It does not represent a mutually exclusive count. That is any one resident may receive these services in one or many combinations:

Welfare - 19
AFDC - 19
SSI - 39
SS - 69
VA - 4
Disability - 16
Pension Plans - 4
Medicaid - 50
GA - 65

TOTAL - 421

E. Religion

There is a Catholic Mission and Menonite Mission located within the chapter, both provide services of social and religious nature to community residents within their congregation or interested in converting to their denominations. Assistance is also provided to any resident in emergency situations.

IV. ECONOMIC STATUS

A. Economic Base

Traditionally, Klagetoh economy was transacted on a non-cash basis. After the establishment of the trading post, much transaction of business with the traders was an exchange of goods for services. Electricity was first brought to many community members through this system of economic barter.

Additionally, silversmithing and craft work become a source of income for many Navajos in Klagetoh. Silver harnesses and riding gear were in demand from fellow Navajos as well as Spanish. Many families became noterized by the type of craft or silversmithing they had as a specialty. Commissioned work became a regular source of income for different individuals.

In the early 60's the Navajo Arts & Crafts Enterprise was established and a concerted effort began on the part of the government to locate potential markets for craftwork and silver. Navajos from Klagetoh became commissioned producers of a variety of art, craft and silversmithing work. However, since that time the demane for these types of work has drastically decreased. A need exist for the establishment of an economic base within the community either through commercial development or the establishment of some institution to provide for the residents of Klagetoh's growing population.

B. Resource Utilization/Development

Residents of Klagetoh feel their natural resources are the hunting and potential grazing areas. The soil was also mentioned as being especially rich and productive. At present there is no utilization of the natural resources.

Construction materials could potentially be commercially developed as the area is one of the most abundant in soils which produce good materials for construction.

C. Livestock & Agriculture

Most families in Klagetoh own sheep and horses. There is very little cattle raised in the area. Many families who do own cattle graze them outside of the chapter boundaries. Livestock grazing is regulated by permits and there is a committee representative from both the Wide Ruins and Klagetoh chapters present. Dips, vaccinations and helth needs are community activities. Shearing and wool production is done on a personal basis.

Farming is usually done by family units and is a much more personal activity. There is a general area where most fields are located. However, these fields are separted by fences which distinguish one families field from another. Some people engage in "was" farming but many of these fields are unprotected from livestock which graze and have a potential to perish if proper fencing is not available.

~~D.~~ ~~Commercial Development~~ E. Comprehensive Economic Planning

The Klagetoh Chapter has an interest in many different aspects of improving the quality of life of its residents. Among those undertaken projects and proposed are:

1. Community Electrification

This project is a joint venture with the Wide Ruins Chapter to bring electricity to 60 families in the remote areas of the chapter. This would increase the number of families with electricity in the community to about 60% and greatly increase the number of productive hours of residents and school children.

2. Warehouse Services

This would require the rental of vehicle repair tool and tire, muffler, etc. equipment. Attendants within the chapter would repair and install maintenance parts in to vehicles of chapter residents.

3. Manpower Training

This project in conjuncture with the rural electrification would train various chapter residents in the basics to house wiring and installation of electricity. It would allow many of the unemployed with incentive to develop a skill in a marketable area.

D. Commercial Development

~~E~~. ~~Comprehensive Economic Planning~~

THE NAVAJO NATION
WINDOW ROCK, NAVAJO NATION (ARIZONA) 86515

PETERSON ZAH
CHAIRMAN, NAVAJO TRIBAL COUNCIL

EDWARD T. BEGAY
VICE CHAIRMAN, NAVAJO TRIBAL COUNCIL

January 7, 1986

Mr. Raymond Hamilton
Assistant U.S. Attorney
District of New Mexico
P.O. Box 607
Albuquerque, New Mexico ~~87103~~

Dear Mr. Hamilton:

On January 11, 1985 plaintiffs offered a settlement on the Sanostee Boarding School closure matter. That offer was subsequently rejected several months later by the Department of the Interior. In rejecting the offer, the letter from the Associate Solicitor for Indian Affairs indicated that the decision was "based on the fact that it is simply economically unfeasible to continue to repair buildings that are located on this geologically unstable site." There is a good deal of question concerning just how unsuitable the site is though perhaps everyone would agree that it is not a site that would be chosen again for a new school to be built.

Mr. Charles W. Newlin, a soil mechanics engineer, after reviewing the various soils and geologic investigations which had already been accomplished, states:

> I see no immediate or pending foundation problems at the site so long as site drainage is properly controlled. Most of the settlements that could be expected have already occurred. Settlements of the magnitudes reported at the Sanostee School, although troublesome, usually do not indicate the need for foundation repairs, especially in structures that have performed satisfactorily for 18 years. If the infiltration of water into the foundation is eliminated, I see no reason why structure and cosmetic repairs could not be begun immediately.

The testimony of David K. Newcomb, Civil Engineer for the BIA, at the hearing on the Motion for Temporary Restraining Order and Preliminary Injunction as reported in the Order by Judge Baldock entered on July 12, 1984, indicated that five buildings in the school complex were unsafe because of structural defects and extensive differential settlement. The motions of the plaintiff, Sanostee Boarding School Board, were denied due to the risk involved with keeping the school open. There is a considerable difference of opinion on the amount of money which would be necessary to render these facilities safe. Engineering experts hired by the Navajo Tribe have gone on record that the buildings can be successfully repaired without extensive work on the foundations. The engineering experts of the Interior assert that tremendous amounts of money would need to be spent and that even this would probably be to no avail or at best be a gamble.

The Bureau of Indian Affairs did make a decision, however, to renovate one building on campus and utilize it for a K-1 school program. The renovation is now complete and the school program is in operation. There are at least two additional buildings on the campus which were not listed by Mr. Newcomb as unsafe and which could economically be utilized for school activities. There is no disagreement to our knowledge that these buildings could be economically repaired. These two buildings are identified as economically repaired. These two buildings are identified as economically repaired. These two buildings are identified as Building #639, a classroom building and $636, the instructional materials and center and mechanical room. The repair estimate submitted by Amerind Construction Company in concert with the A.V. Schwan Associates engineering report indicate that the total cost for renovation of these two buildings would be less than $150,000.

I believe that another effort should be made to settle this matter and bring it to a timely conclusion without extensive litigation cost. In light of the background given/above, the following offer is made for and on behalf of my clients:

1. The Bureau would agree to operate a K-4 day school program utilizing Buildings I-5(643) the remodeled kitchen, dining room, I-2 (639) and I-3 (636) beginning August, 1986.
2. The Bureau agrees to renovate Buildings 639 and 636.
3. The Bureau agrees to demolish Buildings 638 (administration) and 635 (maintenance).
4. The Bureau agrees to turn over the Navajo Tribe all buildings not used for school programs, providing their use does not conflict with the operation of the school program.

I hope that your clients will find this offer acceptable. Please call me if you need additional information or have questions. I expect to hear from you soon.

Sincerely,

THE NAVAJO NATION

Albert Hale
Assistant Attorney General
Department of Justice
Post Office Drawer 2010
Window Rock, Arizona 86515
(602) 871-6927

Henry Barber
Sanostee Chapter President
Sanostee School Board member
P.O. Box 765
Sanostee, New Mexico 87461

Ft. McDowell Mohave-Apache
Indian Community
P.O. Box 17779
Fountain Hills, Arizona 85268

JAN 2[illegible] 1986

January 20, 1986

George Miller, Chairman
U.S. House of Representatives
Select Committee on Children, Youth, and Families
385 House Office Building Annex 2
Washington, D.C. 20515

Dear Mr. Miller:

Our Social Services Director talked with Ms. Marsha Mabee last week about the committee's interest in the conditions and trends affecting Native American children and their families in the Southwest. I would like to submit some comments for your consideration concerning the Ft. McDowell Indian Reservation near Phoenix, Arizona.

The Ft. McDowell Reservation is fortunate in having the following tribal enterprises operating on the reservation: a pre-school, a bingo hall, a sand and gravel business, a nursery, and a farming operation. The reservation has a population of approximately 389 persons. Half of this population is under the age of twenty-five, and 193 are children under the age of sixteen.

In spite of the tribal enterprises in operation, there are a significant number of families receiving Aid to Families with Dependent Children and/or foodstamps. We are not able to provide exact figures, because the Arizona Department of Economic Security (through which these programs are administered) was unable to provide this. Many of the families receiving this assistance at Ft. McDowell are included in statistics for the nearby Salt River Pima-Maricopa Indian Reservation. An average of eight families and/or individuals has received General Assistance (through Bureau of Indian Affairs funds) since the beginning of the current federal fiscal year.

The primary factors affecting children in this reservation are the crowded housing situation, a high alcohol abuse rate, and inadequate supervision of children by parents. Eighty-five percent of the current housing units on the reservation are classified as substandard on the basis of overcrowded conditions. A proposal has been recently submitted that would provide for the construction of 134 new homes if funded.

To address the inadequate supervision of children, the Social Services Program has recently received funds through the Administration for Children, Youth, and Families (October 1985-June 1986). The funds are being used to provide two, part-time parent aides to work in the community with parents and children in their homes. A proposal will be submitted to the Bureau of Indian Affairs next month with the intent of continuing these parent aide services after the ACYF funds expire.

Next month GED classes and classes to train persons for employment in the bingo hall will begin. These classes should be helpful in reducing the current unemployment level at Ft. McDowell.

To assist single-parent families and those women experiencing their first pregnancies, the Social Services Program intends to have classes in parenting skills. These classes are included in the Title II proposal to be submitted next month.

Recently the Social Services Program obtained state funding (Juvenile Justice Prevention Act) for a small program in which elders from the community make presentations of elements of the Yavapai culture to children in elementary school. It is the intention of this program to increase the self-image of these children and thereby reduce the rate of alcohol abuse when these children reach adolescence. However, there is a real need for alcoholism services for both juveniles and adults in the community. The nearest Indian community having an alcoholism program is the Salt River Pima-Maricopa Reservation. Ft. McDowell residents have been invited to participate. However, the distance (20 miles) creates a significant problem for people without cars. The public schools attended by the children (in Pho~~enix~~ suburbs of Fountain Hills and Mesa) do not have organized, preventive alcoholism programs.

I hope this letter will give the committee some useful information regarding the Ft. McDowell Indian community. If you need further information, please feel free to contact me or our Social Services Director, Cheryl Z. Holcomb, at (602) 990-0995.

Sincerely,

Norman Austin

Norman Austin
Council President

xc: Norman Austin
Social Services File

January 7, 1986

George Miller
Select Committee on
Children, Youth and Families
385 House Office Building
Annex 2
Washington, D.C. 20515

Dear Mr. Miller,

One of the major issues of concern we have seen is anemia, but through the foods and education of the W.I.C. Program we are seeing much improvement in the hemacrits of our participants.

Some of our other majors concerns are obesity, which we are trying to help educate people to control, as the rate of diabetes on the Uintah and Ouray Reservation is extremely high. We have a very good diabetes and diabetes screening program here. We all coordinate our efforts to assist and enhance one another.

Short interconceptual periods for our postnatal women is another concern. Many of our participants conceive within two (2) months of delivery. I feel we really need a good family planning counselor.

The alcoholism rate here on the U&O Reservation is very high with aproximately thirty seven (37) deaths having been alcohol related in a one year period.

The Drug & Alcohol Program has geared their prevention program to the children ages eight (8) and up to see if prevention can be more successful than previous programs.

The Community Health Programs visit the ill, provide primary health care and blood pressure screening. They also provide transportation if necessary for medical treatment.

Social Services and Indian Child Wefare Act provide counseling and placement if necessary.

We have an extremely good Recreation Program here on the reservation. The Director and his staff keep activities going after shool hours and on all weekends and holidays to provids physical and mental activities to help with development and assist in prevention of substance abuse.

Because we have been able to receive Federal and State funding we are able to assist the people in better living standards. I want to express my appreciation for both the funding and the concerns that have been given that we might continue to assist the people here. Thank you.

Sincerely

Jean P Bluebird

Jean p. Bluebird LPN
WIC Director
Ute Tribe WIC Program
Box 193
Ft. Duchesne, Utah 84026

PARENTS ANONYMOUS

2509 East Fillmore Street
Phoenix, Arizona 85008
Office (602) 275-0555
Crisis Line (800) 352-0528

January 21, 1986

JAN 27 1986

Rep. George Miller, Chairman
U.S. House of Representatives
Select Committee on Children, Youth and Families
385 House Office Building Annex 2
Washington, D.C. 20515

Dear Representative Miller,

I am writing to submit testimony to your Committee regarding Native American issues and the problems we face in Arizona.

Parents Anonymous of Arizona, a statewide child abuse prevention and treatment program, has since July 1982 offered prevention services to the urban Indian in Maricopa County. Native American staff and volunteers have been able to provide two very effective prevention services to this population - peer self-help support groups and parent-aide services. Geared specifically to meet the unique cultural needs of the Native American, this program was the first nationwide to provide prevention and early intervention services to the off-reservation Indian. Too often services are only offered Indian families after the abuse and/or neglect has occurred. This program is different in that it reaches out to help people hopefully prior to "reports" being made to the authorities. See attached 1-page description.

Parents Anonymous is concerned over the lack of services to off-reservation Native Americans. Traditionally, the Indian community has been less vocal and less visible a political force in Arizona as compared to other minority populations. When funding allocations are made, it has been our experience the agencies with the most political clout somehow seem to come out better than those that are silent. Quality of service and documented community needs seem to take a back seat to those that are highly visible, politically active and vocal.

Our Native American program is such a case in point, from our perspective. When requesting increased allocations for this program (a $14,000 increase) from CODAMA Services, Inc. (who receives their funding from the Arizona Department of Health Service), the only Indian program providing prevention and early intervention services in Maricopa County, we were denied the increase. When we questioned the allocation process, we were not given clear answers. Even after carrying the grievance to the Department of Health Services, the response was vague. The response to Parents Anonymous

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from the Director of the Department of Health Services, Dr. Lloyd Novick, was that child abuse services are a concern of the Department of Economic Security, and that we should seek additional funds from them.

It is a reality in Arizona, and I am sure nationwide, that clients "slip between the cracks." I believe this even more strongly when it comes to the Urban Indian population. Not only do entities argue whether State or Federal dollars should purchase services, in Arizona, Indian families are batted between State bureaucracies! If you have a child abuse problem, go to DES. If you are an alcoholic, go the DHS. What happens to small culturally-specific programs like ours when the family experiences multiple problems and have many needs, which cannot be compartmentalized as easily as Dr. Novick would like to have us believe? This is a very real issue for Indian people, and the fact that the Native American Program of Parents Anonymous is 'slipping between the cracks', is an example of this problem. Programs, as well as people "slip through the cracks," and no one really seems to be able to change it or take responsibility for it occuring.

If you or your committee have any advice for us on this issue, we would welcome the information.

I would also like to make the following recommendations to your committee regarding the urban Indian in Arizona:

a. Increased outreach mental health services

b. Transportation to treatment services.

c. Prevention/education programs that are culturally relevant and based on actual need.

d. Family involvement in programs.

e. Treatment services that are culturally relevant and comprehensive.

f. Geographic accessibility to services.

g. Services that attack child abuse and neglect and all aspects of family violence.

I believe it is through prevention and early intervention services that there can be hope for today's child, who will be tomorrow's parent. We must help families learn healthier ways to function in this complex society if we are to break the cycle of child maltreatment and related behavioral health problems, problems which have reached epidemic proportions in Arizona.

Sincerely,

Michele R. Keal

Michele R. Keal
Executive Director

MRK:rdu

cc: Governor Bruce Babbitt
Arizona Congressmen
Arizona Legislators

PARENTS ANONYMOUS

2509 East Fillmore Street
Phoenix, Arizona 85008
Office (602) 275-0555
Crisis Line (800) 352-0528

PARENTS ANONYMOUS' NATIVE AMERICAN PROGRAM

Based on recent reports, over ONE-MILLION children are reportedly abused and/or neglected each year in the United States. Last year in ARIZONA there were approximately 1,000 cases investigated each month. PARENTS ANONYMOUS is a successful approach toward the prevention of child abuse and neglect.

Parents Anonymous is a self-help organization for parents who either have abused and/or neglected their children in the past, or have the potential to do so now. This organization was founded by an abusive parent in 1970 in California. Since 1970, Parents Anonymous has grown from a few local chapters in California to over 1300 chapters worldwide.

A national study on the effectiveness of P.A. self-help groups has shown that parents who participated in a group for just one month showed a marked decrease in verbal abusiveness, and rarely was there an instance of physical abuse occurring again. When parents become even more involved in the Parents Anonymous program, they illicit increased self-esteem, as well as, an increased ability to cope with the stress of everyday life.

Group participation helps to break the barrier of social isolation, which, too often, is the environment which contributes to the occurrence of child abuse and/or neglect incidents. Joining a P.A. group can afford the opportunity for parents to make positive changes in their behavior, their parenting techniques and their attitudes toward the overall care of their children.

In recognition of the problems confronting the Native American family in Arizona, Parents Anonymous has developed a Native American Program in Maricopa County to assist families in their adjustment to the demands and complexities of urban living. This self-help approach acts to keep the family in harmony and together as a unit. The Parents Anonymous' Native American Program offers self-help (totally anonymous) groups to Native American parents in need of services. The P.A.N.A. groups meet weekly, and some of the groups provide child care. There is no fee for this service.

Also, exclusive to the P.A. Native American Program, is the service provided by our parent-aides. These parent-aides service those clients in need of a supportive, friendly relationship with another parent. The aides visit families every week, providing them with vital information on existing resources, supplying transportation and, even, providing child-care in some situations. The parent-aide works with the parent on a one-to-one basis, achieving the positive relationship necessary to maintain the harmony needed for a happy and stabile home situation. All case records are kept confidential. You may request these services directly by calling the Native American Coordinator at the number(s) listed above, or you may be referred to the program by some other person and/or organization. There is no fee for this service.

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